

Zion's Herald.

VOLUME LXIX.

BOSTON, WEDNESDAY, APRIL 1, 1891.

NUMBER 13.

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
86 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All stationers in the Methodist Episcopal
Church are authorized agents for its locality.
Price, including postage, \$2.50 per year.

Specimen Copies Free.

The Outlook.

The Alliance is attempting propaganda work in New England. It cannot be denied that their speakers have made some plausible presentations of their peculiar views at Concord and other points, and that their audiences, untrained in certain fundamental positions in political economy, have been pleased with the novelty and audacity of the arguments used, and the vigor with which they were pressed. But it is doubtful whether any deep impression will be made upon Massachusetts farmers, at least, by the extravagant assertions and schemes of the Alliance. Our Eastern tillers of the soil feel no such pinch as that which has driven their brethren in the West to combine, and they are too conservative to support a platform made up of such radical planks as the abolition of our national banking system, an expanded currency, free and unlimited coinage of silver, taxation for revenue only, federal ownership of railroads, to say nothing of the sub-treasury scheme. Leading agriculturists in the western part of this State have criticised the movement adversely in the Boston Herald. They probably voice the general sentiment of New England in repudiating the overtures of the Alliance.

A party of Scotch crofters have taken a plucky stand in forcibly occupying the ruins of the homes from which they had been evicted, in Lewis Island in the Hebrides, and defying the local authorities to oust them. Of course their behavior is illegal; the owner of the property has an undoubted right to clear it of inhabitants and turn the district into a deer preserve for his own pleasure, and he has chosen to exercise that right; of course the crofters must yield, and return to their contracted farms outside Orkney Park, even though they starve there. But no one can resist a feeling of sympathy for these oppressed farmers in their indignant rebellion against heartless treatment, and in their determination to re-claim their homes at whatever cost.

Presbyterianism in Japan is more elastic, more progressive, than here. While a committee of the General Assembly have been working at a revision of the creed which must await action by the referring body, the native Presbyterians of Japan have recast their doctrines, adopted a fresh standard of faith, and have entered upon a new era of prosperity. They have not allowed themselves dangerous latitude in their new formulae, will appear from the following defining clauses added to the Apostles' Creed:

"The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him, working by love, purifies the heart."

"The Holy Ghost, who, with the Father and the Son, is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace, man, being dead in sin, cannot enter the kingdom of God. By Him the prophets and apostles and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible Judge in all things pertaining unto faith and living. From these Holy Scriptures the ancient Church of Christ drew its confession, and we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving."

Some weeks ago tidings came of a wholesale massacre, in one of the provinces of Madagascar, of leading families, including men, women and children to the number of 278 persons, perpetrated by the governor of the province—one Ramisatra—in resentment of a petition drawn up by them to the government asking protection from his repeated acts of cruelty. The wretched victims of the governor's rage were, many of them, subjected to dreadful torture, such as being gradually dismembered, or having their heads slowly sawed off. Madagascar is under French control, and the representations of foreign residents who knew the facts, led to prompt action. The governor, and his brother who instigated the massacre, have been found guilty, and have both been executed on the very spot where their victims suffered. It is probable that the government will proceed still further, and deprive the native governors, who are of the Hova tribe, of the right to take life at pleasure within their provinces.

In a recent independent appears a cable despatch from Athens, sent to that alert and resourceful paper at its own request, detailing the results of explorations at Eretria, in the island of Euboea, by the American School. The new town, it appears, is built in part on the old city. A large number of elegant marble tombs have been discovered, one of the epitaphs containing mention of "the daughter of Aristotle." Some of the finest specimens of ancient jewelry yet unearthed have rewarded the labors of the ex-

plorers. These consist in part of "six diadems, an immense wreath of wrought gold, a seal ring, and earrings in the form of doves set with jewels;" also "four white lekythoi, or vases for unguents." The theatre has also been uncovered, and new light thrown upon the construction of its stage. It is not creditable to American interest in archaeology that Prof. Waldstein should be compelled to continue these excavations at his own expense.

Briefer Comment.

THE abolition of bull-fighting in one of the Mexican States; and the retirement of Gen. Pacheco from public life that he may, among other things, establish, on his great hacienda of Motozintla, an industrial colony of boys rescued from city streets, the lads on the completion of their term to be assisted with a small capital for entering business; are two encouraging indications of the social uplift that is going on within the domain of our "next-door neighbor."

DURING the past seventeen years 474 wrecks have been recorded between the ports of Boston and Portsmouth. The great breakwater now being built by the government at the end of Cape Ann will offer a much-needed refuge to imperiled mariners on this dangerous section of coast. It will contain a space equal to 1,700 acres—larger than the harbor of Plymouth in England.

A STURDY, forceful personality, not only in the pulpit, but also in letters and in social reform, was removed by the death of Dr. Howard Crosby on Sunday last, at the age of 65. Born of excellent stock on both sides, gaining early and brilliant reputation both as a student and an instructor, for twenty-eight years the pastor of the Fourth Avenue Presbyterian Church, New York City, elected chancellor of the University of the City of New York in 1872, one of the founders of the Y. M. C. Association of that city, and the leading organizer and agent of the Society for the Prevention of Crime, the moderator of the General Assembly at Baltimore in 1872, finding time also to write commentaries and other books, prepare an edition of the plays of Sophocles, lecture in the Lyman Beecher course at Yale, and write hundreds of articles for magazines and other periodicals, it must be confessed that for a man who forty-five years ago was pronounced incurably sick with consumption, there is no record of a career more active and fruitful. Dr. Crosby was a man of positive convictions, as his attitude against prohibition, which drew upon him an almost universal storm of indignation, proved; but it should also be said to his credit that no prohibitionist was ever more ardent and uncompromising foe of the saloon than was the author of the "Calm View."

SOME EXPERT OPINIONS.

OUR School of Theology on Beacon Hill is doing work in training devout young men for the Gospel ministry, the quality and extent of which are but little understood by the churches even in this vicinity. Its learned instructors are but rarely heard in pulpit or on platform, so necessarily separated to their individual tasks are they by the compulsion of immediate and unremitting demand. Those, however, whether ministers or laymen, who take time to look upon this "school of the prophets," are both surprised and rejoiced at the high standard evinced both as regards instruction and also those who present themselves to be instructed. Without knowing the attitude of the reverend faculty of this institution on the subject of the admission of women to General Conference (that of President Warren excepted, whose affirmative opinion has been frequently stated in these columns), we solicited a brief expression from each, and are pleased to present to our readers the responses below:

Marcus D. Buell, S. T. D.

Dean, and Professor of New Testament Greek and Exegesis.

The admission of women to the General Conference involves two questions: 1. Is it lawful? 2. Is it expedient?

As to the first question: It is clear enough that in the latter part of the first century the Apostle Paul denied to married women in the churches of Greece and Asia Minor the right to speak in public. Such speaking, indeed, he denounces in peculiarly strong terms. Women are to keep silence in the churches; for them to speak is *dissonance*, a word whose English meaning is represented in Liddell and Scott's Lexicon by "shameful," "disgraceful," "base," "infamous." In the light of the popular opinion of that age, however, no one can pronounce such language too severe. The Jewish people were taught that for a woman to read the law would be a disgrace to a synagogue. Philo, a contemporary of St. Paul, says: "Market-places, and council chambers, and courts of justice, and large assemblies of numerous crowds, and a life in the open air full of arguments and actions relating to war and peace, are suited to men; but taking care of the house and remaining at home are the proper duties of women. Therefore let no woman busy herself about those things which are beyond the province of domestic life." ("About Women Behaving Immodestly," §1). If public speaking in Paul's time was disgraceful immodesty in a woman, it is plain why he related it to the law of subjection to her husband, for such conduct was and is treason to the marriage bond.

If Paul, however, were writing to a modern Protestant church in this Western world, he could not and would not assume that public speaking is disgraceful conduct on the part of a married woman, and hence an act of unfaithfulness towards her husband. The contrary assumption certainly underlies the usage of the Methodist Episcopal Church, which from the beginning has encouraged women not to keep silence in the churches, and has shown no sympathy with other denominations in their stricter adhesion to the letter of the apostolic precept. The late Dr. D. D. Whedon, in the well-considered words of his Commentary, even says: "St. Paul treats the sex with the severity accordant with its then character; but no vision is vouchsafed him of woman's better future." "It was not given to Orient-

alism, but to our Teutonic races, to assign to woman her higher place."

If Paul could not call it a scandalous thing for a modern Christian woman to speak in the churches, no more could he deem it improper for her to participate in the councils and responsibilities of church government, in this later age when the benign influences of Christianity itself have fitted her for such co-operation. While it may be freely admitted that he does deny a woman's right to usurp authority over a man, we may well ask where he denies a man's right to share with woman, if he please, the sovereignty which belongs to him? Even in the domestic circle, what is more common than for a father to do this very thing and refer the petitions of the children to the decision of the mother? We are indeed asked to remember that the woman is to be subject to man as the church is subject to Christ. But the Apostle also tells us what Christ did for the church, His bride—*He gave up Himself for it*. If, then, Christ, who is the head of every man, could lay aside His heavenly glory that He might share it with man, who shall deny to man, who is the head of woman (1 Cor. 11: 3), the privilege of asking woman to share his earthly sovereignty?

I am convinced that if the Christian men of the Methodist Episcopal Church, interpreting the Scriptures in the light of Providence and under the guidance of the Holy Spirit, as I believe, have not only permitted their mothers, sisters and wives to speak in the churches, but have invited them in numberless instances to share their leadership in quarterly conferences and official boards, shall now invite them to the larger responsibilities of leadership in the General Conference, no one can justly accuse them of making void the law of God.

The question of expediency I will not discuss. That may be safely left to the corporate judgment of a church which hitherto has abundantly vindicated its ability to deal with practical religious questions.

Henry C. Sheldon, S. T. D.

Professor of Historical Theology.

The Scriptures, on the whole, recognize in man, as opposed to woman, a special responsibility for leadership. It is at variance with the Scriptural ideas, as well as with the providential arrangement, that the woman should usurp authority over the man, or that women collectively should arrogate rule over men. But the Bible does not forbid that men, in the exercise of their responsibility for leadership, should accept the counsels of women or allow them a share in legislative and executive functions. A concession of this nature does not threaten to displace men from the position of superior responsibility for the control of affairs, we do not regard as anti-Scriptural. The question, therefore, of admitting Methodist women to the highest tribunal of the church is, so far as the Scriptural bearing of the subject is concerned, a question of faith as to the godly meekness, moderation, and discretion which Methodist women of the present and the coming generations would manifest in the use of the proposed trust. In other words, the Scriptures—apart from teaching that looks to special conditions—present a principle rather than a precise rule, and the application of the principle must be determined by practical considerations.

However the subject may be approached, the probable outcome in practice is the paramount question. That adjustment which is likely in the long run to serve best the health and efficiency of the church, is the one most in harmony with the rights and obligations of all parties. As to the probable outcome of the proposed measure I have not the needful space to justify a conclusion; indeed, I have not the insight to draw a conclusion with perfect confidence. I can only say that my personal faith as to the ultimate consequences of an affirmative decision, has not yet reached the comfortable estate of full assurance.

Luther T. Townsend, S. T. D.

Harris Professor of Practical Theology.

I may be entirely in error, but it appears to me, in view of questions of the vital interest, political, religious and educational; questions of immigration, naturalization and finance; questions of moral reforms, religious revivals, of foreign and home missions, of labor agitation, of social disturbances, and various other matters—all of which are before the people and on which people are asking for information—that several of our Methodist publications are giving too much prominence to this question of admitting women to General Conference.

Some of us are mistaken, or else one of our leading papers certainly has the nightmare in bad form on this subject; but we trust it will wake up some morning, and find women in the General Conference, the sun still shining, and the work of Methodism not in the least hindered by the "revolution."

Why not consent to put the case thus: If women who are intelligent, pious and scholarly want to enter the General Conference, let them do so; or the world on that account will not end. If, on the other hand, they do not want to enter the General Conference, they can decline to do so, and stay out of it. The work of the Conference without them will in no case fashion still go on. Why wrangle longer over this matter, the agitation of which never will cease until time ends, or until women and their friends gain what they are asking for? Why not call a halt to this controversy, and invite our leading men to busy themselves more than they are now doing with the vast work lying in other fields that is threatening by its magnitude to paralyze both Church and State if much longer neglected?

And besides there is probably no Methodist preacher in New England who has not made up his mind how he will vote, and it is doubtful if any one of our preachers will

change his mind or his vote by anything that now can be said.

But, pardon me; these suggestions are not what were asked for.

As to the question in hand, allow me to say this first of all, that no questions are of such weight and solemnity as those of right and wrong. The question, therefore, of what is right or wrong for women to do, especially when considered upon ethical rather than prudential grounds, is of such grave importance that it is not by men to be trifled with. And we may add that it is morally wrong for a woman to do certain things, she assumes, when attempting to do them, responsibilities that are in many ways perilous; and she should be earnestly warned and entreated not to persist in her wrong-doing.

But, on the other hand, if it is right for a woman to do certain things, it is no unimportant affair for one to throw obstacles in her pathway; men especially would better not assume too great responsibility, indeed no responsibility at all, unless there are reasons that are well-nigh unquestioned, even overwhelming.

Of late all, or most of, the discussions on the right and wrong of admitting women to the General Conference have been removed from the arena of physiology and philosophy to that of Bible theology. Usually such limitations in debate are advantageous and give promise of a speedier settlement than when the range is next to limitless. There is one ground of regret, however, that the controversy has taken its present form; it is this: each party in its interpretation of the Bible will be able to show, if we may judge from some things already said, that its view is right, and wholly right; and that the view of the other party is wrong, and wholly wrong. Meantime the outside world, so-called, will decide that neither party knows anything of the matter, and that the Bible is not a rock on which, in safety, one can stand, but is a bank of sand which by shrewd interpretations may be shifted here, there, and everywhere at the caprice of enthusiastic disputants.

If we mistake not, the question now at issue, when reduced to its lowest terms, is this: Are the teachings of the Bible a barrier to the admittance of intelligent, pious and scholarly women to the General Conference? One party in the controversy says emphatically "yes;" the other party, with equal emphasis, says "no."

Both parties, however, will doubtless agree in this: If the Bible clearly forbids women the privilege now asked for, she must not be admitted; if it does not clearly forbid that privilege, then all controversy, at least on the ground where the battle is now waging, should end.

But unfortunately the leading men, clergymen and laymen, in our church, North and South, East and West, are at loggerheads; and does the editor of ZION'S HERALD know what he is doing when inviting the professors of the Theological School of Boston University to this banquet? It may turn out that they, too, are at loggerheads; then what will the struggling and bewildered world do?

But you ask my opinion. Well, here it is; but, as suggested, it will change nothing and nobody.

I shall vote early and as often as is proper for the admission of women to General Conference. I do this on physiological, psychological, philosophical, theological, and on all other grounds I can think of. Confusing attention for a moment to the teachings of the Bible, allow me to say that in my judgment they are not such as to exclude all women from the office of preaching the Gospel of Christ, since Paul, who is supposed to be the leading advocate on the side of excluding women from the General Conference, expected women to preach, gave women directions how to preach, commended those who did preach, and gave the names of no fewer than twelve women whom he recognized as ordained ministers of the Gospel of Christ, designating them by the same word, *deacon* (*diakonos*), that was applied even to Paul and Apollos, and employing the same word, *prophetai* (*propheteis*), in describing what women deacons were to do, as was used in describing the preaching of the apostles. In confirmation of these various statements, see Rom. 16: 1, 2, 3, 4; Acts 18: 26; 21: 9, 10; Gal. 3: 26; 1 Cor. 11: 5; Phil. 4: 3.

We may add that some women are authorized to enter the ministry not only by Paul in his Epistles, but by our Lord in the Gospels, by the apostles in the Acts, and by the prevailing custom of the church throughout its early history. If in all this there is not authority, we would like to be informed as to the kind and amount of authority that would be satisfactory to those who, on these grounds, are fighting the admission of women to the Christian ministry. In confirmation of this statement, see John 11: 21, 27; John 4: 4-42; Matt. 28: 7, 10; Luke 24: 9-11; Acts 2: 18-18; Acts 1: 8, 13, 14. See, also, Doddwell on *Græceus*, Eusebius in writing on *Potamia Ammas*, and *Mosheim's History*.

Now, if some women, those who are qualified by their piety, intelligence and education, are authorized by the Bible to enter the Christian Church, to speak in its public meetings, and to engage in all the ordinary work of the Christian ministry, what fundamental reason exists for excluding some women who are qualified by their piety, intelligence and education, from entering and becoming members of the Annual and General Conferences of the Methodist Episcopal Church? Convinced that there is no such reason, they shall have my vote.

But some reader says: Why do you evade the overwhelming, unanswerable and everlasting Biblical objection to making a woman a lawgiver, as she would be if she were admitted to the General Conference? We had no thought of evading this stupendous objection; we had not yet reached it.

The perpetual subordination of women as predicted and commanded in Genesis 3: 16, which is now the battle-cri of the opposition, next claims our attention. The passage referred to reads thus: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Compare 1 Tim. 2: 12, 14.) Reducing this matter to its simplest and lowest terms, it takes this form: It is "illegal," "wrong," for any woman ever to enter the General Conference of the Methodist Episcopal Church, because by Divine announcement, Eve, after the fall, was made subordinate to Adam. What a stretch of affairs that is!

Or it is "illegal," "wrong," for any woman ever to enter the General Conference of the Methodist Episcopal Church, because in the infancy of Christianity and in a church where the members were drunk at the communion service and were guilty of sins too gross to mention, and where women even to-day are described by missionaries as "ignorant, prattling, noisy, disturbers of public gatherings," Paul said to Timothy: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." Does not the mere statement of these propositions disclose a weakness in their foundations?

Personally we are quite sure that we can have no conviction stronger than this—that the subordination enjoined upon woman in the passages above referred to, no more excludes all women from the General Conference of the Methodist Episcopal Church than it excludes all women from the thrones and sceptres of the kingdom of heaven; and that these passages no more describe the condition in which God now would have the woman placed, than the struggle with "thorns and thistles" and "the sweat of the brow" describe the condition to which God forever would subject the man. But some one may ask, Are you not here antagonizing Paul? By no means. The solution of this matter is simple enough. Sin had been committed. The subordination of women, the thorns and thistles, and sweat of the brow, to which may be added sickness, pain, and death, constitute the punishment for that sin. The penalty has been inflicted. The earth has been full of groans, and woman with great cruelty has been oppressed. The fact of the subordination of women at the fall, no one disputes. But is there to be no restoration? Must the thorns and thistles be left to grow? Or, practically, what shall Christians do? Plant more thorns and thistles, in order to carry out God's plan? Shall they increase the toll, the sickness, the pain, and the deaths of mankind, in order to help on God's purposes? Does not the intelligent Christian spirit of the age bid us root out the thorns and thistles, whenever we can, visit and minister to the sick, build hospitals, and make the woes of the world less?

If these human mitigations of the consequences of sin are now in harmony with God's will, then certainly it cannot be God's will for men any longer to keep their oppressive heels upon the necks of Christian women. If Christianity bids us lift the curse from man, in the same breath it must bid us lift the curse from woman; and that is what will restore her original rights, when she, as queen, was bidden, with man, as king, to have dominion over the earth. Paradise in Eden was lost by sin; it is being regained throughout the earth by the coming of Christ. There is no doctrine more clearly taught in the Scriptures than that Christ came to restore that which was lost by the fall. Is woman to be an exception to the sublime achievements and conquests of Christianity? If the Gospel grants the pardon of her sins, why are we to suppose that it will not also grant her freedom from subordination? The prophet foretold the ending of this subordination; and its ending gloriously began on the day of Pentecost.

The progress from that day to this has been slow; but, perhaps, no slower than the progress of Christianity itself. And no one can doubt that just in proportion to the prevalence of an enlightened Christianity will be the elevation of woman, and her freedom from subordination and from all the other curses that attended the original transgression.

Even Paul was blessed with an inspiring vision of woman's redemption. When writing to the Galatians, he says: "There is neither Greek nor Jew, there is neither bond nor free, there is neither male nor female, for ye are all one man in Christ Jesus." The reasoning, therefore, that the law of God, as a penalty for sin, everlastingly and universally demands the subordination of all women, at least until they are dead and enter heaven, and that, owing to this subordination, they must be excluded from the General Conferences of the Methodist Episcopal Church, is—what shall we call it? Let some one speak; only let him not be—profane.

Hinckley G. Mitchell, Ph. D., S. T. D.

Professor of Hebrew and Old Testament Exegesis, Instructor in Assyrian, etc.

It seems to me very strange that any one should oppose the admission of women into the General Conference. Years ago I found grace to overcome the conceit natural to one so fortunate as to be born male, and adopted the general principle that, since men and women are alike moral beings, no man has any right to hinder any good woman from following the promptings of her own nature. I have never seen reason for receding from this position; in fact, to-day, though I am not identified with any branch of the movement to secure the rights of women in Church or State, I am more thoroughly than ever convinced that their demand for perfect equality is just, and must in the end be conceded. I believe, moreover, that this demand is in

harmony with God's will as revealed in His Word. I know, of course, that the Bible in some places seems to restrict the liberty of women, but I regard Paul's instructions to the Corinthians as a merely temporary concession to the prejudices of the Greeks of his day. Compare the laws with reference to divorce and slavery in the Pentateuch (Matt. 19: 8). I prefer to base my opinion in the matter on more direct evidence. I recall Miriam, who, though like Aaron she sometimes forgot herself, never forfeited the name of a prophetess, and as such was associated with her brothers in the liberation of their people from bondage (Mich. 6: 4); Deborah, one of the grandest figures in Hebrew history, to whom God gave such courage and wisdom that the leader of the hosts of Israel was constrained to acknowledge her his superior; and finally Huldah, an otherwise unknown prophetess of the days of Josiah, to whom, in an hour of uncertainty and anxiety, the king of Judah himself sent for instruction. These women were evidently inspired, and that to the intent that they might play the part which they played in the events of their times. Who, then, dares say that the women to whose godly wisdom and energy in large measure our denomination owes its success, must be content to "influence" their husbands and brothers from the seclusion of the kitchen or the nursery? Let us, by all means, send some of them to the General Conference, and confine their inferiors, male and female, especially such as aspire to office or notoriety, to the humbler sphere of usefulness for which they were intended.

Olin A. Curtis, S. T. D.

Professor of Systematic Theology.

Professor Curtis sent in a brief statement of his position, but prefers that its publication be withheld until he can express more fully his views on the question.

NEW YORK LETTER.

"MANHATTAN."

THE sale of St. Paul's Church is now a matter of history. And so is the battle of Bull Run. When a church like St. Paul's, occupying one of the most commanding and strategic positions in this city, easily accessible from almost any part, and with an edifice which gave prestige to the whole denomination, parts with its property for about the price of the land and joins the up-town procession, it is full time for Methodism to ask, "What does this thing mean?" We understand that a union with St. Luke's and St. John's is contemplated, and the erection of a large church somewhere on West 67th Street; and that in connection with the new church there will be a chapter-house which will be the centre of numerous activities. It is very possible that if St. Paul's Church, with its large mass and great influence, had entered upon work of this character years ago, there would have been no necessity for the present proceedings. This new departure will be watched with great interest. And perhaps in the end it will be seen that the St. Paul's people were wise. No one questions their loyalty and generosity, and their ability to make possible a future in every way worthy of their past. The fact that they have invited their present pastor, Dr. G. H. McGrew, to lead them in their new work, and have done this heartily and unanimously, proves the value of his ministry and the great esteem with which his pastorate is regarded.

Any one who had the privilege of attending the annual meeting of the Methodist Social Union in the Assembly Rooms of the Metropolitan Opera House on the second Tuesday evening of this month (March), could not but realize that the expression, "poor, miserable Methodists," had indeed become obsolete. To begin with, there was a banquet served by one of the great caterers of this city; but as there were neither "baked beans" nor "brown bread," it would not be regarded with particular favor by the people of New England. But New Yorkers are more easily pleased, and so that great company of the very best and choicest of Metropolitan Methodism spent nearly two hours in discussing the good things with which the tables were laden. Then came the speeches, and when you know that Bishop Andrews, Bishop Foss, Dr. Goucher, Hon. Warner Miller, and Dr. Buckley were the speakers, the rest you can easily infer.

We have been having a series of "Union Preachers' Meetings" during this season, and next Monday the last one, for the time being, will be held. There was a time when the Methodist ministers as a body would not have been invited to the Collegiate Church on Fifth Avenue, but that time has gone by, and our preachers now have recognition everywhere. The dear brethren who speak have a big contract before them, for the general theme of the meeting is, "The Undeveloped Forces of the Church." "Waste" it Wesley who said, "All at work, and ways at work!" This may account for the record of Methodism. But "all work and no play makes Jack a dull boy," and as Methodism is not a dull boy, it follows that—perhaps the speakers may tell us next Monday, in which case "Manhattan" will let you know.

From the reports that we get, you people in New England aren't having a very lively time with the "woman question." You are altogether too unanimous. Unanimity is all very well, but after a time it gets monotonous. Now if you want to thoroughly enjoy yourself, just come to one of our Preachers' Meetings here, when we have a "symposium" on this question. The affirmative and negative are represented by some of our brightest and best speakers, and the discussion is usually of great interest. At the last meeting of this character Dr. Leonard and Dr. Buckley were the principal speakers, and you can easily imagine that we had an interesting and lively time.

Dr. L. B. Bates has been on here recently, assisting Dr. E. S. Tipple, pastor of St. Luke's Church, in a series of revival services. It is hardly necessary to say that the meetings were both successful and profitable. Bates has all the qualifications of an eminent evangelist, and if he could be spared from the pastorate, he would do a great work among the churches. And the time when men holding Conference relations and highly esteemed by their brethren, will be appointed to labor as evangelists, is sure to come. The irresponsible evangelist—the man who is under no control, who does what he likes, and is fast becoming entirely too numerous. Something ought to be done, and that before long. Meantime send us Dr. Bates and others of his kind as often as you can spare them, and we will consider ourselves highly favored.

(Continued on Page 4.)

THE SUPERNUNTIATES' LOVE-FEAST.

THE deepest impression made upon us in attending the first session of an Annual Conference, was when the list of supernuntiates was called, and they spoke their brief, devout and thrilling words of spiritual experience and hope. As the time approaches for the sessions of our Annual Conference, it very naturally brings to mind the large list of "worthies" among us. The peculiarly pleasant and inspiring relation which Zion's Herald holds to these "elect" servants of the church, prompted the wish to give them some measure of fitting and reverent recognition in our columns. This desire led to the purpose to devote a page to what might properly be termed "The Supernuntiates' Love-feast." The following communication was mailed to each supernuntiate connected with our patronizing Conferences:

DEAR BROTHER: ZION'S HERALD greets you. It is doubtless known to you that a portion of the receipts of this paper is annually set aside and distributed for your benefit. But the managers of the Herald are not content with a merely pecuniary relation to you; they desire to assure you of a personal sympathy and also of a wish to hear from you in a sort of Supernuntiates' Love-feast for our columns, to which will be invited every member on this honored list in the six New England Conferences.

As the number is so large (over one hundred), the words of each must be exceedingly brief. The following form has struck us as being desirable for uniformity's sake: Name, residence, Conference, date of joining Conference at first, date of supernuntiation, state of health, testimony.

Then state in briefest terms (not more than 40 words) your deepest wish for the church and for your brethren in the ministry, as though you were making a one-minute speech in a regular love-feast.

If not able to prepare your contribution yourself, can you not ask some one to do it for you?

Cordially yours,

CHARLES PARKHURST.

The responses received have been accompanied, in most cases, with some personal words of affectionate appreciation that have been very tender and touching. We make place for a few that are characteristic, so that our readers may be brought nearer the thought of these loving and grateful men:

"Enclosed please find my contribution to the first love-feast ever held in the old Herald. Abounding as it does in love, it is very appropriate that it should have a feast of love."

"I like the Herald more than ever; yet I have read it since the days of W. C. Brown, esq."

"I enjoyed the Wesley number very much. In fact, Zion's Herald is the most welcome paper that comes to our home. The whole church ought to sing 'Praise God' for its wise management."

"I have not been as yet a participant of the Association's benevolence, as I have not been a Conference claimant. I have up to last Conference filled stations, and had a regular estimate each year, fully met by the society I might be serving. At the coming Conference I expect to be at a convenient party, an applicant for Conference aid."

"I think the old Herald has improved and renewed its youth within the last two years. It treats on more subjects than it used to, both by contributors and editors."

"The Herald is doing a better work than ever before."

Our membership, many of whom were converted under the labors of these men in the days of their aggressive ministry, will read with grateful pleasure about those to whom they are forever so indebted. As specimens of fine writing some of these testimonies will compare favorably with anything that has appeared in our paper. Our Supernuntiates' Love-feast will also, we believe, be a spiritual inspiration to all our readers. The aspirations of these holy men will move the church to a deeper spiritual yearning. May the richest blessings of Heaven and of our beloved Methodist rest upon the supernuntiate!

Adams, T. P.—39 Holyoke St., Boston, Mass. Member of Maine Conference. Joined East Maine Conference in 1847, and supernuntiated in 1859. I have suffered much, but am comfortable now, and my health is improving. I am happy in Jesus, rejoicing in a Saviour's love, and looking forward with glad anticipation to a glorious immortality. I sincerely and ardently love the church of my choice and my brethren in the ministry, and my deepest wish for both is that they may be sanctified wholly and preserved blameless!

Alderman, Merit P.—Hyde Park, Mass. Member of New England Southern Conference. Preached in 1835 on the Brookfield and Leicester Circuit, under the presiding elder; in 1837 joined the New England Conference; supernuntiated in 1873. My general health would be comfortable but for asthma, which does not let me lie in bed more than from one to three hours at a time any night. My most earnest wish for the church and ministry is that Bible holiness may become the universal experience of both. For myself, I would rather be able to preach the Gospel than to be President of these United States. Saved through the blood of the Lamb!

Allen, Ralph Willard.—East Boston, Mass. Born, Feb. 16, 1812; converted, 1829; entered the traveling ministry under the presiding elder, 1832; joined the New England Conference, 1833; in active ministerial service about fifty years; supernuntiated, 1890. My health is not good. I am saved in Jesus, love the church of God, and am especially attached to that branch whose fellowship I enjoyed for more than thirty years. How sweet and hallowed its communion! What multitudes beloved I have known who are now in glory. Soon I shall meet them. What greetings!

Anderson, Geo. W.—Whitefield, N. H. Member of New England Southern Conference. Converted at 16, and licensed to preach when 18. Preached during a theological course of study (three years) regularly, under a presiding elder. Joined the Conference in 1867; supernuntiated in 1886. For the past two years I have been convalescing, and am now enjoying every Sunday. My failure of health (mostly from over work) and recent heavy afflictions have been a severe test of my faith and cheerfulness, but I am able to say—not as a sigh or moan, but more as a note of triumph—"Thy will be done."

During the past fourteen months, in which I have been preaching again, God has blessed my labors in the conversion of almost one hundred souls, and this has greatly encouraged me and helped to keep me from the depression a supernuntiate feels so much. My best wish for the church of my parents, and in which my interests still centre, is that she may be saved from formalism, fanaticism, worldism and overwork. Let us have no more "tinkering" of Methodism, but work it—as it was—at its maximum. My faith for our church is that she will be still one of the grand divisions of the mighty, growing army that will deploy into the millennium fields of a world redeemed.

Atkinson, Kinsman.—Hiddeford, Me. Commenced to preach in 1838; joined the Maine Conference in 1864, and supernuntiated in 1889, having had a pastorate thirty-six consecutive years. My health was impaired, first, by an accident, and recently by passing through the fire that destroyed all my earthly goods. I find complete salvation in the present relation, and I most earnestly desire that the heresim of faith, fidelity for our doctrines and zeal for souls, which characterized the founders and fathers of

Methodism, may abide with and inspire my brethren and the church of my choice to the end of time.

Banning, Carlos.—Newport, R. I. In 1857 I joined the Providence (now the New England Southern) Conference, was made supernuntiate in 1866, and supernuntiated in 1890. At present my health is not good. When converted to God, in the year 1838, there was a labor love for Christ, the Bible and the church with its institutions and its ministry. That love has never lessened. I love the church for its watch care and help; I love the ministry for the good tidings it brings to us in its joyful messages from the Gospel of Christ, and for its works' sake. I always esteemed it, but never more than now. I spend no happier hour than when seated by the side of these servants of God, in close conversation, discussing the past, the present, and the future interests of the church of Christ, unless it be such an hour, as memory frequently recalls, when, as preacher and pastor, I was engaged in the responsible and blessed work of my charge, and especially in pointing the awakened penitent to the outstretched arms of the loving Saviour.

Barrows, Justin S.—Brookfield, Mass. Member of New England Conference. Joined the Conference in 1850; supernuntiated in 1884. I am in failing health, and for the year past have suffered intensely at times. Evidently I am fast nearing the close of this mortal life, and can at times almost see the beckoning hand of friends on the other shore. The Gospel I have preached to others is my support and joy in these days of weakness and pain. Looking back upon my hurried life, great comfort is experienced from the fact that in my ministerial work, pulpit and pastoral, I have constantly and earnestly striven to do that which, at the time, I believed to be the will of the Master. My deepest wish and prayer for my brethren in the ministry is that they may be Christ-like, and live and labor for the uplifting of humanity and the glory of God.

Beale, Seth H.—Camden, Me. Member of East Maine Conference. Joined the Providence Conference in 1841; was transferred to the Maine Conference in 1843; supernuntiated in 1887. My health is still fair, and I preach once nearly every Sabbath. Praise God for what He hath wrought in and through the Methodist Church! I love the brethren, and pray that the Spirit of Christ may permeate the whole church and the power of the Gospel extend to the ends of the earth.

Bean, J. Moses.—Lanark, Ill. Member of New Hampshire Conference. Joined the New Hampshire Conference in 1861; supernuntiated in 1877. Though disabled for regular work, I am trying, by the grace of God, not to be a dead weight. May wisdom so mold the plans, and grace so indite the work, that the Methodist Episcopal Church shall honor itself—reviving, growing, purifying. May each brother in the ministry so walk that his influence shall be a light-house in the beyond!

Beard, Ira.—Northfield, Vt. Member of Vermont Conference. I joined the New Hampshire Conference in 1834, and was supernuntiated in 1850. I am now in my 82d year and feeble. My work is done, and I am just peacefully waiting, waiting, waiting.

Bemis, Jeremiah W.—Northfield, Vt. Date of birth, Nov. 28, 1819. Joined the Vermont Conference in 1846. Supernuntiated, first, in 1849, and sustained the relation three years on account of clergyman's sore throat; second, in 1862, was on the list three years because of hemorrhage of the lungs; third, in 1886, was laid aside by nervous prostration. In his future career may our church never lose the charm of her primitive power! May those who serve at her altars be permeated with the spirit of Wesley, and her veterans rejoice in God's work through their "apostolic successors!"

Bemis, Nathaniel.—East Weymouth, Mass. Member of New England Conference. I joined the Conference in 1843, and supernuntiated in 1882. I am in poor health, but a coveted joy is another life to give to the church. May it be spared the impending revolution till the millennium! My love and prayers for the church and her ministry are without ceasing.

Benton, J. T.—Niantic, Conn. Joined the Providence Conference in 1853; supernuntiated in 1879. I loved the work of a Methodist minister. I am now feeble, but resigned. The future looks bright. I believe the best period of Methodism is to come.

Blackman, C. W.—Kent's Hill, Me. Joined the Maine Conference in 1858, and the supernuntiated ranks in 1878. My health is not firm. Thanks be to God for past and present victories in Christ! May a "double portion" of the spirit of Wesley rest upon the ministry and membership of the church I love most ardently!

Bradford, E. B.—Hyde Park, Mass. Member of New England Southern Conference. I traveled the Mansfield circuit in 1834; was received on trial in the New England Conference in 1835; became supernuntiate in 1876; supernuntiated in 1878. In joining Conference I put all there was of me into the work, went where I was sent, making no stipulations, endeavoring to do what I could to get sinners converted and build up the church—having an intense desire to see the world subdued to Christ and my brethren "faithful unto death," that they may "receive a crown of life."

Brown, Joseph H.—Tilton, N. H. Member of New Hampshire Conference. Commenced preaching as a Free Baptist in 1858; joined the New Hampshire Conference in 1870; supernuntiated in 1889. My health is improved and improving. May Methodism never overlook its mission to "spread scriptural holiness," for which its polity and theology so admirably adapt it! May its methods and members broaden and deepen to meet the progress of the times! I am rejoicing with "joy unspeakable and full of glory," as I am laid and kept in the "cleft of the Rock."

Budden, J. E.—North Norway, Maine. Joined the Maine Conference in 1867; supernuntiated in 1886. My health has improved somewhat since I was laid aside; still, I have infirmities which will, I fear, prevent my taking an effective relation again. I find the grace of God sufficient. I glory in the church for many reasons. No language suits me better than the hymn,

"I love Thy kingdom, Lord,
The house of Thine abode;
Thine Church, Thy blood redeemed,
With Thine own precious blood."

I read the twelfth of Romans a good deal; the tenth verse expresses my feelings towards my brethren in the ministry: "Be kindly affectioned one toward another with brotherly love; in honor preferring one another."

Byrne, B. B.—East Pittston, Me. Member of East Maine Conference. Joined the Maine Conference in 1843, and supernuntiated in 1888, after forty-five consecutive years in the service, never having lost a Sabbath on account of illness. I have preached this year two or three times on a Sabbath without weariness. I have peace in believing, and joy in the Holy Spirit. God is very merciful, my brethren very kind, and the church very dear to me. May the good Lord set ministry and membership all ablaze with the spirit of revival! When I have finished my course I hope I may be counted worthy to enter in through the gates into the city, and hear my blessed Lord say, "Well done!"

Center, Nathan D.—Bridgton, Me. Joined the Maine Conference in 1856; supernuntiated in 1886. My health is very poor. My work is done, I presume, but my faith holds like an anchor. My trust in Christ is implicit. I love my brethren, and never better than now; and I expect soon to meet those

with whom I have labored in the kingdom of our God, to go no more out.

Chandler, Henry.—Deering Centre, Me. Member of New Hampshire Conference. Joined in 1853; supernuntiated in 1886. My health is poor. My love toward all Christians increases; but I believe Methodism is a present need. My "dearest wish" is that, in pulp and pew, she may continue to prove her divine mission by exalting Christ and illustrating Scriptural holiness.

Chapman, George E.—Worcester, Mass. Joined the New England Conference in 1850; supernuntiated in 1880. My health is not firm, but my spiritual health is good—waiting the Master's call to the home above. My prayer is that the M. E. Church may maintain its primitive purity and aggressive spirit, and be a refuge for the poor; and that the ministry who serve at her altars may be filled with faith and the Holy Ghost.

Chase, Charles H.—Argyle Park, Cook County, Ill. Joined the New Hampshire Conference in 1839; was made supernuntiate in 1885; and supernuntiated in 1888. I have reached the age of 76, and my health and strength are much impaired. I wish my brethren and the church well, and hope to meet them all and spend eternity with friends and loved ones with God in glory.

Chase, S. B.—Rocky Hill, Conn. Member of New England Southern Conference. Joined the Maine Conference in 1843, and the New England Southern in 1861; supernuntiated in 1880. My health is poor. My happiest days have been spent with the people of God and the dear ministers of earlier days. Heaven bless the toilers in God's vineyard, and the generous ones whose gifts make glad those whose days of toil are past!

Church, Albert.—Member of the East Maine Conference. Former residence, Camden, Me.; but removed to California last October for our future home, residing now at 942 Chestnut St., Oakland, Cal. Joined the Maine Conference in 1833; supernuntiated in 1880. My health has steadily improved since coming to this place, so that I have been able to preach occasionally. I thank my God upon every remembrance of my brethren in the church and ministry, and most earnestly pray, not for worldly gifts, but that we may all be "filled with all the fullness of the Gospel of Christ."

Clark, G. W. H.—St. Albans, Vt. Member of the New Hampshire Conference, joining in 1841. Was in the New England Conference sixteen years, and was returned to the New Hampshire Conference, at my own request, five years since. Supernuntiated six years ago, in 1885. My greatest desire for the church is that it may become more and more fully baptized with the Holy Ghost, and perform greater aggressive work for God and His cause, becoming terrible as an army with banners. My desire for my brethren in the ministry is that they may be earnest "contenders for the faith which was once delivered to the saints," and go from house to house in faithful pastoral visiting, thus persuading men to be reconciled to God. In preaching, present the doctrines of the church as occasion requires; especially the doctrines of repentance, justification, sanctification, and the witness of the Spirit, and do this more or less in every sermon. Exhort with all long-suffering. Please, my brethren, receive these suggestions from your brother in Christ who is now closing his fiftieth year in the Conference.

Clark, Jonas Morfou.—Northampton, Mass. Member of New England Conference. Date of joining, 1848; date of supernuntiation, 1881. A bronchial difficulty disabled me from public speaking, which continues. I never received aid from the Preachers' Aid Society, but contribute to its funds annually. I salute my brethren with ardent Christian love. My daily prayer is offered for your eminent spiritual prosperity. To the older brethren, whom I know personally, I give my tender sympathy, and in my 75th year I may truly say,

"We brush the dew on Jordan's banks,
The crossing must be near."

Cobb, John.—Gorham, Me. Member of Maine Conference. Joined the Conference in 1846; supernuntiated in 1890. I am now 83, and though laid aside from active work by age, my health is good, and my love for the church of my choice and for my brethren of the Conference is never stronger, and my prospect of a home in heaven never clearer. Glory be to God forever!

Colby, E. K.—Gorham, Me. Member of Maine Conference. Joined the Maine Conference in 1844; supernuntiated in 1887. Age, 79 in April, 91. I can say, with one whom I may soon meet in the Father's presence,

"I love Thy church, O God!"
"For her prayers ascend."
And to the brethren I would say, may you be worthy of the holy office to which you have been called!

Colby, Joseph.—Gorham, Me. I entered the Maine Conference in 1844 and remained effective forty years. In feeble health, I am tenderly cared for by my loving and dutiful companion. My temporal needs are well supplied, and that (thanks to a kind Providence!) without Conference aid or other stunted allowance. My love to the church and ministry is as deep and ardent as ever, and I am pained by the Master's call, "Come up higher!"

Cole, John P.—East Livermore, Me. Member of Maine Conference. Joined the Conference in 1870; supernuntiated in 1880. I am not able to take work because of bone sore on my leg caused by a fever eleven years ago, but the good Lord has been with me all these years of suffering, bless His name! I love my brethren in the ministry; I love the church, and am praying for her prosperity. I love poor sinners, and I love the Lord Jesus with all my soul.

Cone, Charles Chauncy.—Bowdoinham, Me. Born in Bolton, Conn., Jan. 8, 1802. Joined the Maine Conference in 1834; served eight years as presiding elder of Portland and Lewiston Districts; twice delegate to the General Conference of the Methodist Episcopal Church; twice nominated as representative to Congress; for three years agent of the American Bible Society; one year agent of the Freedmen's Aid Society; was chosen a delegate to the World's Convention at London, and to the National Convention at Chicago and New York. Am now the oldest member of the Maine Conference, and one of the three who survive the Conference of 1834. I have taken Zion's Herald from its beginning, and was never so well pleased with it as now. Its bold and able position on the subject of temperance, woman's rights and ecclesiastical politics will prove a great blessing to the church and the world. Having already transcended the bounds of the admonition contained in the invitation to write, restricting the time allowed to one minute, I close with tendering my heartiest thanks to the noble brethren who have labored so long and successfully to promote the cause of religion and the welfare of the world, and feeble ministers of the Gospel. Heaven bless them and save them all!

Currier, John.—Montpelier, Vt. Joined the New Hampshire and Vermont Conference in 1834. Vermont was made a separate Conference in 1844, and my lot fell there. Transferred in 1854 to the New Hampshire Conference, I was made supernuntiate in 1884. My health is quite poor, but I can read and write without the aid of glasses. I go out but little. I have enjoyed the fellowship and confidence of the M. E. Church more than sixty-three years.

The debt of gratitude I owe to Him who died to save me cannot be estimated. I have shared all the honor and responsibility in work assigned me which I could endure or desire had my capacity been equal to the demand. May Zion's Herald increase a hundred-fold, and bring joy and gladness to many a worn-out veteran in the ministry! I hereby extend my cordial greetings to all my supernuntiated brethren!

Cushing, Stephen.—Boston, Mass. Member of New England Conference. I was born March 16, 1813. My parents and grandmother were members of Bromfield St. Church, in which I was baptized in infancy by Rev. George Pickering. My first consciousness of need of personal religion was when, at seven years of age, attending a missionary prayer-meeting at a neighbor's house, I was converted, and six months later was received in full membership in Bromfield St. Church. I was received on trial in the New England Conference in 1833, when there was but one college graduate in the body, and supernuntiated in 1887. In the past I find much to humble me, and yet great cause of thankfulness to God. The community, the church and the ministry have been in a transition state, but the ministry have developed more than the others; and I rejoice in the conviction that the young men in the ministry are now better equipped in every way for their great work than ever before in the history of the Conference. I rejoice in the growing prosperity of the church at home, and in foreign missions; and sometimes think the culmination near, when the "wall shall be taken from Israel and all Israel shall be saved." What will follow? Paul says: "If the fall of the church was mercy to the Gentiles, what shall the receiving of them be but life from the dead?" That is to the Gentile Christian Church. Who can fully comprehend or explain this? If the present prosperity is death, what glorious exhilaration is implied in life from the dead! Truly, it will be heaven on earth—the "tabernacle of God with men." I do not expect to live to see this, but "it hath greatly pleased me." I am trusting in God and rejoicing in hope.

Dixon, Rufus S.—Montville, Me. Member of East Maine Conference. Joined the Conference in 1849; supernuntiated in 1879. My state of health is such that I can do but little. I walk about and ride a little, but am not able to perform any labor. I am in sympathy with the Methodist Church, its doctrines, discipline and enterprises, and love its Great Head, my Saviour and Lord. I hope to meet all my brethren in that better world, to which I soon shall move. I pray God to bless my Conference and carry on His work.

Draper, Lorenzo.—Clarendon, N. H. Member of New Hampshire Conference. Joined the Conference in 1850; supernuntiated in 1885. My health is very poor. I am daily looking unto Jesus, and praying for the church that she may be clothed upon from on high, and large numbers added of such as shall finally be saved. Although I have not been permitted to meet with my brethren of the Conference for several years, yet I have not lost my interest in them or love for them. May God give them many souls for their labors!

Dunham, Howard C.—Winthrop, Mass. Member of New England Conference. Joined the Conference in 1838; supernuntiated in 1862. I am totally blind, and feeble. For nearly sixty years my relations to the M. E. Church have been pleasant to me, and the ministers especially have been dear to my heart. Well do I remember the deep devotion I felt when young for the fathers—such men as George Pickering, Asa Kent, Lewis Bates and Francis Dane. I know not how it is, but I feel the same veneration for the young brethren who are putting on the Gospel armor for the conquest of the world for Christ. I have lived in a marvelous age in Church and State, and with men of the greatest future. Brother supernuntiates of New England, we have come to a rich estate, more valuable than a mountain of gold. Our ranks are thinning, the last days of time are falling beneath our feet; we shall soon lay down the shepherd's crook; may it be for a crown and kingdom on high! Personally, I desire to say that I have in my soul settled peace, abounding joy, and undying hope. I have come to the margin of the better country, and am on the western slope, looking and waiting for the setting sun. Amen! Hallelujah!

Eastman, Hubbard.—Jacksonville, Vt. Member of Vermont Conference. Joined the New Hampshire Conference in 1836; supernuntiated in 1876. Health very poor. "He that doeth the work is blest in his deed." I was 82 years old the 23d of last January. My "dear wish" for the church and the ministry "is: Be like Christ. Love God and man with all the heart. Do good all your life. Have a pure heart, live a pure life. Live low, rise high. Fear to lose wealth. Work, save, give. Die poor, with no debt!"

From whitened, fruitful fields,
Behold, the reapers come;
And bringing sheaves as sacred seeds
They crown the harvest-home.

They toil with tireless hand,
And watch with tender care;
Behold with joy triumphant land,
Abundant fruitage bare.

Uncollected thanks are given
For blessings from on high;
And fruitage will, when ripe for heaven,
Be garnered by and by.

Let ceaseless work be done,
And constant care be given,
Until life's dangerous road is run,
And safely found in heaven.

Eastman, L. L.—Methuen, Mass. Member of New Hampshire Conference. In response to your kind invitation, I will simply say that I was received into the New Hampshire Conference in 1848, and was returned supernuntiate in 1879. Since that time we have resided here, in our own pleasant home, supplying vacant pulpits here at home or elsewhere, as I have been. I am 78 years old in this day (March 12); and while I am quite infirm in body, my mind is clear, my heart is young and hopeful, and my soul is resting on "The Word of the Lord that abideth forever."

Edson, Edward.—Yarmouthport, Mass. Member of New England Southern Conference. Joined the Conference in 1861; supernuntiated in 1889. My health is slowly improving, but whether I shall be able to take work again is a question I cannot now settle. It was a great affliction to be laid aside and not mingle with my brethren in the conflict. I am finding the religion I have recommended to others for nearly thirty years an "anchor to my soul, both sure and steadfast."

Eldridge, W. B., Sen.—Roslindale, Mass. Member of East Maine Conference. Joined the Conference in 1872; supernuntiated in 1889. For thirty years I was a local preacher among the Wesleyan Methodists in England, and for eighteen years an itinerant minister in America. My heart is in deep sympathy with the church on both sides of the Atlantic, and my prayer is, "Peace be within thy walls, and prosperity within thy palaces!"

Emerson, Silas M.—Biddeford, Me. Member of Maine Conference. Joined the Conference in 1842, and after thirteen appointments, failure of health compelled me to supernuntiate. I loved the ministry, the church, and all the institutions of the Gospel then. Intervening years intensify that love. For the Maine Conference my tears have fallen, my prayers ascended. May God continue to help both the ministry and membership!

Enright, J.—Winthrop, Vt. Member of Vermont Conference. I joined the Conference in 1851; was supernuntiate one year, and supernuntiated in

1886, having been in the effective ministry thirty-four years. I want, as in a love feast, to thank God for the physical health which enabled me to prosecute my work so long. I love the church which I have labored so long to build up, and also my brethren in the ministry. I have never seen a time when I failed to have confidence in the doctrine and discipline of the M. E. Church. I cannot now expect, at nearly 74 years, to enjoy the health I possessed when engaged in the active duties of the ministry; and yet I am grateful that my Heavenly Father gives, not according to human measure, but according to His riches in glory by Christ Jesus.

Estey, J. L.—Cambridge, Mass. Member of New England Conference. Joined the church on probation, under Rufus Spaulding, in 1831, at Andover; was licensed at Worcester in 1835, O. Scott, presiding elder; was in charge of the church at Somers, Ct., in 1838, A. U. Swinerton, presiding elder; took orders in '41 and '47, Bishop Hedding; New England Conference, '49; supernuntiated, '75. Appreciation of the self-sacrifice of ministers and members held me in earliest love of the church. Her doctrines of the direct witness of the Spirit and Christian perfection bound me to her fellowship. May she abide Scriptural in government!

Flak, Franklin.—Wilbraham, Mass. I joined the New England Conference in 1836. Twenty-four years ago I had a shock of paralysis. I have since lived more, more than fifty-six years ago, I found the three greatest blessings of my life, all of which I still enjoy—my academic education, my Saviour, and my wife! The last eighteen years I have suffered less, and had more physical enjoyment than in any previous decade of my life.

"When all Thy mercies, O my God,
Transported with the view, I'm lost
In wonder, love, and praise."

Fowler, Enoch Mudge.—Searsport, Me. Member of East Maine Conference. I was reared in Orrington. When a boy in a school-house Sunday-school, at the instance of a loving task to me by my teacher, I promised to give Christ my heart and my whole being. At sixteen this pledge was renewed and sealed in a joyful conversion. The next while plowing along with an unseemly team, my feelings and thoughts were forcibly awakened toward the ministry. After several years of heart-struggles, I yielded, and was admitted to the Maine Conference in 1843 (no East Maine then). I took work for thirty-four years in fields where I always found good and true brothers and sisters. My health is better than I could expect. I attend church constantly, and regularly meet my Sunday school class. The Sunday-school to me is like Brother Yates' Herald and religion—"better and better." Some modifications and changes have come into the work, and I am glad of it. I don't believe in waiting for results except in the best sense—by going ahead with alth in God. The best antidote against doubt and decay is prayer, faith, and something to do.

Fox, Henry J.—Fair Haven, Mass. Member of New England Southern Conference. Though not greatly advanced in years, Dr. Fox is yet at present, and in fact has been for several years, in a condition of extreme physical weakness. Hence at the request of his family, the writer (Rev. B. H. Howard) has been undertaken to pen a few words at once for and concerning him. Joining the New York Conference in 1844, and supernuntiating in 1886, Dr. Fox at present resides at Fair Haven, Mass., his last Conference appointment. Dr. Fox has been a preacher of a very high order of ability, deep piety, wide usefulness, as well as of charming personal qualities. Could he speak for himself, I am satisfied, from what I have often heard him say, he would now, from the grave's verge, most devoutly affirm his uncompromising loyalty to Methodism, his ardent love of Jesus Christ and of His people, and his deep thankfulness for all the tokens of kindness he has received since laid aside from the beloved work of the ministry.

Fox, Samuel.—New Bedford, Mass. Member of New England Southern Conference. Joined the Conference in 1844; supernuntiated in 1884. Filled appointments till 1890. Age, 78 years. Health fair and time of life. My hope of immortal life and in firmities do not dim. For many years I have lived for God, His church and man, denying all other aims. To day my own ambition abides in strength. I pray, "Lord, let Thy kingdom come!"

French, Luther P.—Rumford Centre, Me. Member of Maine Conference. Joined Conference in 1839; supernuntiated in 1887. Mrs. French writes: "Mr. French is unable to write any testimony on account of poor health, which prevents him from any literary work."

George, N. D.—Oakdale, Mass. Member of New England Conference. Converted in Great Falls, N. H., February, 1830. When the love of Christ came in, Universalism, tobacco and liquor were soon given up. Was an exhorter one year and local preacher four years. Joined the Maine Conference, and was ordained deacon in 1836. Was in Maine twenty years, and was transferred to the New England Conference in 1854. Supernuntiated in 1874. Age, 82 last June. Present experience, purpose and reason for are found in Ps. 116: 12.

Godfrey, Alfred C.—Waterbury, Conn. Member of New England Conference. Joined the Maine Conference in 1840; was transferred to the New England Conference in 1871; supernuntiated in 1889. My health is quite feeble at present, this being the sixth week I have been confined to the house. I am at peace with God and all mankind. I love the church of which I am a member. She is deeply graven on my heart; her success is my greatest joy. To my brethren in the ministry I will say, as John said to the beloved Galus: "Beloved, I wish above all things that unto many prosper and be in health, even as thy soul prospereth."

Gordon, William.—Brookfield, Mass. Member of New England Conference. Joined the Conference in 1831; retired from the active ministry in 1890. Served in an effective relation 56 years without a break—earlier years on circuits, afterwards on stations, one term on a district. For several years served as Conference steward, when we had three or four hundred dollars of Conference funds to distribute. The steward's duty then was to ascertain the claims of the Bishops on the Conference, and pay them in full; then the claims of the supernuntiated preachers and widows for quarters, and the deficiencies of those preachers who had not received their full "allowance" on their charges, and then pay as large a percent on those claims as the funds at our disposal would allow. Occasionally we would receive small sums for the relief of cases of special necessity. When I joined in 1834 there were less than 700,000 members of the M. E. Church in the country. Now, including all the branches of Methodism, about 5,000,000. "What hath God wrought!" It is gratifying to know that so large a portion of our ministers and members who have passed away have "died well." It has been a privilege to be associated with a people God has honored with such success.

Hall, Almon E.—Williamstown, Mass. Member of New England Southern Conference. Joined Conference in 1873; supernuntiated in 1878. Believing in God the Father, the Son, and the Holy Ghost, I have a glorious expectancy of the fulfillment of the promises and the church's triumph. I crave for the ministry a large-hearted, sanctified malice, that "thinketh no evil."

Hall, Henry P.—Boston, Mass. Member of New England Conference. Joined Conference in 1842; supernuntiated in 1846. At no time since have I been in sufficient health to take an effective relation.

Hammond, Charles.—Springfield, Mass. Joined Providence Conference (now New England Southern) in March, 1849; supernuntiated in 1885. Present age, 72. Health fairly good; voice bad. My home is with my daughter in Springfield. In family affliction and bereavement, as also for many years an invalid, I have not been comforted with the "comfort of the Holy Ghost," but also with an abiding consciousness of the sympathy and favor of the people it has been my privilege to serve. I have no words of complaint to offer concerning the church of my choice. "I love Thy kingdom, Lord!"

Hawkes, Philo.—Barnstable, Mass. Member of New England Southern Conference. Joined New England Conference in 1831; supernuntiated in 1885. I am comfortably well considering my age—81 years. My love to the church of my choice, its ministry and its work, was never greater. The peace of God fills my heart, and I expect soon to join the innumerable company in the better land.

Hawks, Joseph.—Cambridgeport, Mass. I joined the Maine Conference in 1840. Was forty-two years in the active work. My deepest wish and prayer for the church and my brethren in the ministry is, that we may so perfectly practice the Christian duty of self-denial, that we may be able to give ten millions a year for the conversion of the world!

Herrick, Austin F.—Wilbraham, Mass. Member of New England Conference. Joined Conference in 1853; supernuntiated in 1890. Health quite infirm. My only hope for eternal life is in the atonement of Jesus Christ. My "deepest wish for the church and for my brethren in the

joined Conference
health much broken.

to the joy of my soul have preached the blessed Gospel occasionally. I love the church of my choice. I believe that no better people live than the loyal members and ministers of the Methodist Episcopal Church. I earnestly

New England Conference in 1845; superannuated in 1865. Am now in my 81st year, health failing. My love for the church my choice is unabated, and I prefer above my chief joy; and my love for

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Zion's Herald

WEDNESDAY, APRIL 1, 1891.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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OUR CONFERENCE SESSIONS.

In New England, the seasons of the Annual Conferences, so interesting to the Methodist public, are again close at hand. From humble beginnings, when Wesley gathered about him a handful of lay preachers to consider the methods of promoting evangelization, the Conference has become an imposing and important assemblage, dealing with the most delicate questions and the highest interests of humanity. The outside, not less than the members of these organizations, await with interest their annual return. As the ranchmen say, the Conference session is the rounding out of the work for the year, the grouping and study of the results; it is the period for considering the losses and for the joyful celebration of the gains as in a harvest song. Standing on the dividing line, its members can survey the past and anticipate the future.

To the preachers the sessions have always had a peculiar interest and significance. They come to render an account of the closing campaign, and to receive fresh orders for an advance into the enemy's country. They unite to celebrate victories achieved, and to gather inspiration for higher endeavor and daring. Of course it is a season of rare fellowship and joy. For the hour the sickle is laid upon the shoulder and the sheaves are told at the threshing floor. Toll and trial are forgotten, as the harvesters, who had seldom seen each other for a twelvemonth, join in the song and shout of gladness and exultation. It is a fellowship in high purpose. It is the joy of those who have won through labor and self-denial for Christ's sake.

There are features in these annual sessions hardly less interesting to the laity than to the ministry. In them they witness the massing of the pastors, as well as the progress of the work. A part of the business which deeply interests both orders is the assignment of work for the year—a feature in which our church differs from all un-Methodistic bodies. In other organizations the pastors are placed one by one; but the itinerancy requires the simultaneous re-adjustment of relations for the clerical force. The men are not independent entities. No one stands alone. Each is part of an army which, in order to be best results, must move together. The annual session is the centre of Conference operations, the golden mile-stone, as it were, from which all the ways diverge and to which they all return. This fact will always lend to these gatherings a peculiar interest. They are something more than congratulatory assemblies; they are centres of power and action. From them go forth the armies of Christ to subdue opposition and to reduce the world to His obedience.

If these things be true, the Conference session must be a unifying centre. The ministers are drawn to each other by common interests and responsibilities. In working together for a week, they are able to appreciate each other's temper and methods, and are the better prepared to move out on common lines. The introduction of laymen to the Annual Conferences—a measure not far off—will widen the fellowship and give to the Conference greater importance as a compacting agency. Lay and cleric will then act together and realize the value of mutual suggestion and support.

In early days the Conference was the focus of revival influences. The brands were brought to the common hearth and fanned to fresh flame. Conversion of souls was the grand objective, and the results were often highly encouraging. The danger to-day is that the spiritual will be put in the background. Let those in charge of the devotional department push the religious work and do the utmost to render these sessions occasions of spiritual profit to the preachers and people. A baptism of the Spirit at Conference is an excellent preparation for the work of the year. From the early Conferences the preachers often went out to kindle the flame through all their circuits. The return of such incidents would be a happy omen for the work of God.

THE RELATIVITY OF FOREIGN MISSIONS.

The recent address in Boston of Rev. Richard S. Storrs, D. D., of Brooklyn, on "The Relative Modern Decline in the Intensity of Zeal for Foreign Missions," is awakening new attention to the subject in its comparative aspects. Comparisons are made between the early and latter portions of this century; between the several decades before and since the war; between the different denominations; and between different periods in the history of the same denomination. Dr. Storrs himself, and the secretaries of the American Board, made such comparisons during the series of meetings which produced the address to which we have alluded. The distinguished orator, and president of the Congregational foreign missionary society, affirmed that the relative decline had been manifest since the close of the war, and especially in the last fifteen, ten, or eight years. He made denominational comparisons as follows:—

"The Presbyterian Board of Missions, with its more powerful organization to impress its efforts on the Presbyterian mind of the country, meets the same difficulties which we have been meeting and are. The great Methodist communion, with its organization, which is one of the marvels of modern Christian history, and with six or eight times as many communicants as we have in the Congregational communion, raises with great effort \$1,500,000 a year for home and foreign missions combined, or just about the same amount which we in the Congregational church are accustomed to raise. . . . It is difficult sometimes to keep the level of contributions where it was two or three or five years ago. We do not find it as much so as they do in other communions."

The secretaries of the American Board gave figures which showed an increase in the total contributions to the Board from year to year, but a decline in the contributions of the Congregational churches of Boston since 1873-'74-'75 as compared with 1888-'89-'90. There is another way of viewing the contributions from Boston during the last twenty years. For example, we may divide the period into subdivisions of five years each:—

PERIODS.	AVERAGE PER YEAR FROM BOSTON CHURCHES.
1871-'75.	\$44,160.30
1876-'80.	39,048.02
1881-'85.	42,859.26
1886-'90.	36,353.01

The story is still a story of decline. Note the figures for the first and last periods, showing a decline of \$8,000. The first half of the second decade shows a decline when compared with the first half of the first decade, as follows:—

PERIODS.	AVERAGE PER YEAR FROM BOSTON CHURCHES.
1871-'75.	\$44,160.30
1876-'80.	39,048.02
1881-'85.	42,859.26
1886-'90.	36,353.01

The second half of the second decade likewise shows a greater decline when compared with the second half of the first decade:—

PERIODS.	AVERAGE PER YEAR FROM BOSTON CHURCHES.
1876-'80.	\$39,048.02
1881-'85.	42,859.26
1886-'90.	36,353.01

The totals of the last decade show a decline when compared with the totals of the previous decade:—

PERIODS.	AVERAGE PER YEAR FROM BOSTON CHURCHES.
1871-'75.	\$44,160.30
1876-'80.	39,048.02
1881-'85.	42,859.26
1886-'90.	36,353.01

All these figures concerning the Boston churches include the contributions from the Woman's Board, in addition to the contributions from churches and individuals.

The controversy within the American Board began in 1882 at the meeting in Portland, and from that time until the present the discussion has affected Boston and vicinity more than the country. Has the controversy caused the decrease in gifts? Dr. Storrs seemed to think that the full explanation is given by the general facts relating to the state of the country and the churches of all denominations. He, a master of style, employed what the Hebrew rhetoricians called "antithetic parallelism." He repeated with emphasis his positive statement, by contradicting its opposite in a way calculated to stimulate continued controversy rather than to allay it:—

"Sometimes I hear it said that if personal prejudices could be consulted, persons of one or another persuasion, could be removed, and then we should have clear sailing before us; that if certain particular individuals could be made here or there, in committees, perhaps then we should have free grace and be glorified. . . . In my judgment, all this talk, from first to last, is the most preposterous nonsense that ever got uttered in human speech."

He and we are sufficiently familiar with the history of controversies to know that personal bias and administrative differences become obstructive to progress. In missionary and philanthropic societies they repress beneficence. We recall what Dr. Storrs seemed to have forgotten. It was an erroneous policy on the slavery question and a refusal to heed criticism which divided the constituency of the American Board and led to a new missionary society in 1846—a society that exists still and is in its most prosperous period. Within the last ten or twelve years two secretaries of national Congregational societies have been compelled to give way to their successors. One district secretary of a national society and one State secretary have had to yield to the inevitable. These changes have occurred, for personal and administrative reasons alone, in the American Home Missionary Society, in the American Congregational Union, the American Missionary Association, and the Massachusetts Home Missionary Society. In each instance the effect has been to procure peace and progress otherwise unobtainable. Similar changes in the pastorate for similar reasons are more or less constant. Pastors are asked to vacate to prevent a division of the church into two wings or organizations.

Dr. Storrs further said:—

"Legacies are more likely to keep their level than contributions, with such a state of secular indifference prevailing, dominating and manning the church itself."

THE RELATIVITY OF FOREIGN MISSIONS.

This is the actual fact in the history of the Board of which he is the president, in the comparative contributions during the last decade from all sources:—

PERIODS.	Donations.	Legacies.	Woman's Board.
1881-'85.	\$1,386,503.38	\$205,084.39	\$69,143.19
1886-'90.	1,196,745.73	705,414.38	705,029.35

There was a steady decline of donations from 1883 to 1887, from \$275,886.48 in 1883 to \$237,010.58 in 1887. The donations fell from \$275,886.48 in 1883 to \$243,834.33 in 1884, or a loss of \$32,000. During the same year the contributions from Woman's Boards increased from \$117,452.90 to \$149,030.66, or a gain of \$31,000. Dr. Storrs' presidency has had a mediating, conciliatory and wholesome effect, and the result has been an increase of donations as follows: 1887, \$227,010.58; 1888, \$243,057.71; 1889, \$243,289.39; 1890, \$249,402.36.

Donations are supposed to be from the churches and individuals. Between the last five years of the decade 1880-'90 and the first five years of the same decade, the period covered by the controversy, there has been a loss of about \$50,000. Since 1887, the donations have advanced from \$227,010.58 to \$249,402.36 in 1890. In the period between 1881-'90 there has been a gain from legacies and the Woman's Board of \$284,345.99. The annual contributions of the Woman's Board have advanced from \$102,037.69 in 1881 to \$106,552.97 in 1890. The loss in 1881 to the home department, of which Rev. E. K. Alden, D. D., is secretary, and in that portion of it most concerned, viz., the churches and the frequent, regular, male contributors. The gains are from wills and women. The facts are all the more significant when the increase of Congregational church members is remembered:—

Members.	Increase.	Total Increase.
1887.	384,232	
1888.	415,654	34,232
1889.	500,000	82,000
1890.		118,282

The churches in Boston have increased from 6,893 in 1873 to 9,889 in 1890—or an increase of 2,796.

We are disposed to think that Dr. Storrs accounted, correctly and sufficiently, for the general situation in the several denominations. Wealth, numbers, materialism, and relative want of beneficence have increased. As was publicly stated, the death of a few large givers such as Alpheus Hardy and Deacon Farnsworth, accounts for a part of the falling off in the local receipts of the American Board. But to suppose that such a controversy as the Congregational churches and the American Board have been passing through has had a neutral or favorable effect upon contributions, is to impose a tax on credulity. When the rhetorical orator so declares, the logic of history and probability contradicts him. A few churches in Boston and vicinity have increased their gifts for strategic purposes and critical advantages. This is true, and known to be true. The general periodic result hereabouts is a declension in gifts, as the tables given in this editorial abundantly prove. No theory of explanation for the entire country, the several denominations, and the Congregational churches, accounts for the special decline in the donations from individuals and churches in Boston and at large. The decline is where criticism has located it. We leave the matter as an open question for those more immediately concerned, whether the controversy, the "personal prejudices," "personal differences and animosities," account for the facts. Unless there is a unique species of human nature in Congregationalism, we should hardly regard the problem as an open question. In the interests of the exchequer, further controversy ought to be belittled. The whole situation is made interesting and instructive to Methodism and other denominations by Dr. Storrs himself.

What a beautiful thing is spiritual symmetry! Look on this picture drawn by Rev. John Wesley:—

"I believe tenderness and steadiness are seldom planted by nature in one spirit. But what is too hard for Almighty grace? This can give strength and give tenderness. This is able to fill your soul with all firmness, as well as with all gentleness."

We heartily join Rev. John Wesley, our honored brother, in the following sincere and earnest breathing of his soul: "Unity and holiness are the two things I want among the Methodists. Who will rise up with me against all open or secret opposers of one or the other? Why should 'unity' and 'holiness' be discovered in 'our beloved Methodism'? It must be the lack of 'holiness' that will bring about a lack of 'unity'."

The influence of the press, when fearfully used to rebuke wrong, is seen in the case of Sir Charles Dilke, who presumed that his lapse into socialism had been condoned by the English people during the few short years that he had retired from the public gaze. But on the announcement that he proposed to return to Parliament, Editor Stead, of the *Review of Reviews*, exclaimed in withering phrase: "It is not lawful for thee;" and the English public are aroused to indignation at the fresh revelation by Mr. Stead of his shameless and lecherous career.

The League Excurtion, originated by Rev. J. T. Docking, of Boston University, has been taken up by the Methodists of America with much enthusiasm. The organizer informs us that he is daily receiving an immense correspondence from all sections of the country. Clergymen and laymen everywhere are making arrangements to cross the next June, by General Cassin, to visit Epworth, the dearest spot on earth to Wesleyans, sacred as the birthplace of the Wesleys. Canada will be well represented. Already there are a number of our friends across the border who have announced their intention of going. Mr. Docking says there will be at least 500 in the party when it leaves New York.

Interesting as is very much that appears in this issue, we are assured that "The Supernatural Love-feast," on the second page, will have most grateful and tender interest for our readers. We are happily reminded of the words recently uttered by Dr. Parker, of London:—

"Looking forward to my Sunday work, often with a heavy heart, I take down the last number of the most brilliant monthly review, but the lives of early Methodist preachers, and I am soon up again in hope, and almost in tears, that the lives of these men have fallen to me in pleasant places, with all my discouragements and back sets, as compared with what early Methodist preachers had to cope with. How direct they were, how loyal to Christ, how they could sing at midnight! Records of that kind must not be lost out of our literature."

Mr. Franklin Rand sends the following correction:—

MR. EDITOR: I hasten to correct an error in this week's HERALD, which I think does me great injustice. In your excellent article on Abel Stevens, you attribute to the following "utterance, more than once repeated: 'I believe in Jesus Christ, and in His son, Abel Stevens.' It is true that I always believed in Abel Stevens, but I never have uttered my mind to connect such a sentiment with a belief in Jesus Christ. The idea is both impious and foolish. On one of the occasions to which I presume you allude, I said that the HERALD was now a better paper than it had ever been; but I added reflecting on the previous editors, I added, 'How direct they were, how loyal to Christ, how they could sing at midnight! Records of that kind must not be lost out of our literature.'"

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The Family.

INDIVIDUALITY.

REV. ALFRED J. MOORE.

The mode of life I live each day
Is best for me in every way.
Your own true life for you is best,
So we should be supremely blest.

If you should plan what I must do,
And I marked out a path for you—
Each answering to the other's call—
We should not be ourselves at all.

The lily cannot be a rose,
The star a sun that brighter glows,
Without the lily and the star
Becoming less than what they are.

The mocking-birds all live in vain;
It needs not two to sing one strain.
In each new life this truth is told—
God makes the man, then breaks the mold.

You have the power, of your free choice,
To be an echo or a voice;
Each spirit accent, chord and tone
Of life is pledged. You have your own.

Your individuality
Holds the great universe in fee;
No other life can take your part
In the deep music of her heart.

FAITH.

Who, by faith,
Finds the far Father in the close sweet Son,
Is one with him, they say, and with true hearts
Was nowise bare believing; since belief
Comes hard or easy, as winds go; and He—
Not once ungentle to bewildered minds
Seeking for truth and fearful lest they take
A wrong road in the maze—spoke graciously
Even to one who, craving mercy, cried:
"Lord! I believe! help thou mine unbelief!"
What faith He asked of those who entered in
The slave may have in bondage, if he lifts
Eyes of sad hope; th' unlettered hand may have,
Who, at his toll, hangs for better bread.
When that toll has; the little child may have,
Content to love and trust; all souls may have,
Which, when the light shines, turn themselves to
light.
As field-flowers do; and, like the flowers of the field,
Are glad of the great sun for the sun's sake;
And, being glad, are for good; being weak,
Will give what they have for their righteousness,
Will lay what gifts they may at Love's fair feet,
And follow, with quick step or slow—through
faith,
Through failures, through discomfitures, through
rid—
The march of that majestic King whose flag,
Distant and dim, they hail, and with true hearts
Though will be wifed and though flesh be weak—
Burn to obey.
—EDWIN ARNOLD, in "Light of the World."

THOUGHTS FOR THE THOUGHTFUL.

One day a drop of water lay in a pool on the street. It was stained and soiled. But, looking up, it saw the blue sky, and the pure heavens, and the white sunbeams dancing everywhere, and began to long for purity and for a nobler, worthier life. It looked up into the sky and its longing became an earnest prayer to be made clean and beautiful. And its prayer was heard. Presently the little soiled drop was lifted up out of the gutter into the air—higher and higher. Then the breeze caught it and it was wafted away, away, and by-and-by it rested in the bosom of a rose, a drop of pure, crystal dew. So God answers our prayers for holiness. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. —J. R. Miller.

"The Valley of the Death-Shadow!" cries the Psalmist; and to how many death has never been anything else than the place grim and repelling where earth's lights go out! Man has asked, "Will they ever shine again?" Life's voices die away, and some have affirmed that they will never sound again. All paths end in the Valley of the Death-Shadow; is there any path out of it? But the fact of an Easter morning and a risen Jesus has made a vast difference in men's thinking. A great Easter wind has been blowing through the dismal valley and has swept away all the shadows. There has been left a roadway of light, and above it echoes the music of that voice, "Lo, I am with you always, even unto the end of the world!" Death, the children of God affirm, is only the gateway to the Father's house. "I see no valley," cried one, looking off from the bed of death. —S. S. Jones.

If you will look into the oldest book of biographies on the globe, you will find that the men who have conquered the strongest temptations have had not only the courage of their convictions, but have had the indwelling power of God. Joseph, spurning a tremendous temptation, not because Potiphar saw him, but because God saw him; Daniel, facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero because Christ stood with me and strengthened me—these are the models for your imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight unless you have the staying-power which Christ imparts. To stand the sneers of scoffers, to resist the rush for sudden wealth, to conquer fleshly appetites, to hold an unruly temper under control, to keep base passions subdued, and to direct all your plans and purposes straight toward the highest mark, requires a power above your own. Christ's mastery of you will give you self-mastery; yes, and mastery over the powers of darkness and of hell. Faith will fire the last shot, and when the battle of life ends, you will stand among the crowned conquerors in glory. —Theodore Cuyler, D. D.

O pale, thou art good in the world, we believe! Aye, good, as God's will and God's way with His own.
We tremble and shrink, and we doubt and we grieve,
But we cry unto God, though our cry be a groan.
Somewhat, it is best—we feel it, we know it—
That troubles should come; yes, we bow as the wheat,
When the storms in the night-time do beat it and blow it.
Pall sure that the day, when it comes, will be sweet.
—James Duckham.

Our sainted dead are alive evermore! Death is swallowed up in victory; the grave is conquered; and heaven comes to our thought with friendlier familiarity. This is more than sentiment; it is inspiration. It is strength that can carry the load of life. It is enthusiasm that makes sorrow itself a sacrament. The sainted dead come to us in many a holy vision—

"Not to dwell as by their stature
But to show
To what heights we may grow."

"I heard a great voice from heaven, saying, Blessed are the dead that die in the Lord. We know that such a voice can be heard from heaven only, for such souls slumber not in the harp of earth. We need resurrection to complete birth. The resurrection is an instinct as well as a doctrine. Birth without resurrection is most palpable cruelty. Then should we say—this God began to build and was not able to finish! We need not argue immortality—it is enough to feel it. Death itself is the best teacher of immortality. It makes immortality possible; it makes immortality necessary. —Dr. Joseph Parker.

"I am the Resurrection and the Life," Jesus said. Strange if He meant that a certain day set apart in the year by common custom was the Resurrection and the Life. Nay, He said, "I, I, I." And the true Easter

of the heart, the Easter that comes every day in men's affairs, do not select any particular time or any particular occasion. They are the resurrections that follow the deaths on the march of life, and they come in the midst of strife and peace. Each struggle with a little devil of every-day temptation is followed by a resurrection of new life, an Easter of the heart. It is the Christ-spirit which is the resurrection and the life; and it is of minor importance where or when or how it is found. On a sick-bed in the midnight hours, behind the sun-eclipsing doors of prison, in the lonely field and on the crowded street, it comes in equal splendor, and diffuses equal comfort. Whether the heart is heavy or light, whether the mind and body are burdened or at rest, its presence penetrates and makes itself felt. To the heart that feels this presence the sun rises with all the grandeur of the first Easter rising, and sheds the same soft comfort that it did two thousand years ago. The Easter of every day—who can count them or measure their heavenly power? —Christian Register.

THE LAY VOTE—HOW SHOULD IT INFLUENCE THE MINISTERIAL?

ISABELLA WEBB PARKS.

IT is first to be said that the lay vote must be accepted as

The Voice of the Laity.

Everybody had a chance to use his influence on the side he believed in, and to vote as he pleased. To attempt now to count those who didn't vote, and, worse yet, to count on the negative those who actually voted on the affirmative, is most uncandid, not to use a stronger term. It makes no difference whether this is the largest or the smallest vote "ever taken in Methodism." If people do not vote when they have an opportunity, it is quite as evident that they have no strong convictions against the proposed change as that they have none in favor. Neither side can honestly attempt to break the force of the actual vote by the supposed views of the non-voters. Let it be observed that it was a vote, not as hitherto put in the New York Christian Advocate for Jan. 8, a "petition." Were it a petition, all not signing it might fairly be counted as opposed. But it was a vote; all were asked and given opportunity to express themselves for or against the change. Those who refused cannot be counted now. The vote by every fair-minded and honorable person must be accepted as the voice of the laity. The next point to be considered is

The Character of the Vote,

from which it clearly appears that the intelligence of the church is enormously in favor of the admission of women. When you consider that the ignorant vote was almost solid against it, and then consider the size of the ignorant vote, the intelligent majority indeed "looms." It is not from a desire to cast discredit upon our colored membership that I say that they compose the most ignorant portion of our church. Statistics show that, notwithstanding the combined efforts of all Christian denominations, illiteracy has steadily increased among the colored people the last twenty-five years. Colored children are born faster than we can educate them. Only two weeks ago in a sermon at Clark University, Bro. Geo. Standing, one of our earliest and noblest missionaries in the South, stated that throughout the country regions the Bible is not read in one out of ten of the colored churches, and the religion of the people is little better than paganism. Our Southern white membership is also far below our Northern intelligence. This ignorant vote has been all but solid against the admission of women. Just in proportion as we find intelligence among these classes, we find the vote for admission increasing. This is true of individual congregations, but it is most clearly seen by contrasting the lay with the ministerial vote. The colored ministers as a class are far superior to the people in intelligence, and the ministerial vote of the Conference gives much smaller majorities against admission than does the lay vote. In Little Rock Conference, for example, the lay vote was 2 to 1 against, the ministerial vote was a tie. In the Savannah Conference the lay vote gave a strong majority against admission, but the ministerial was 35 to 34 in favor. The New York Christian Advocate explains the colored lay vote by saying that it is because of a prepossession in favor of the Word of God. If that is true, brothers, shut up your colleges and universities from the Lakes to the Gulf and from ocean to ocean—yes, in the lands beyond the seas; for what is true of the ignorant vote among the colored people, is true of the ignorant vote everywhere. It is precisely the "prepossession" which makes them believe that the Bible teaches that the earth was made in six days, and that the sun revolves around it. They are at least consistent in their exegesis. This remarkable prepossession for the Word of God does not show itself in other matters. Let me not be misunderstood. Bishop Gilbert Haven himself had no more faith in the colored race than I; he did not believe more firmly than I that the Lord "made of one every nation of men;" he was no more of a radical than I in his views of the relation of the races; but in intelligence and morals the colored people are no better than we could expect them to be after two hundred years of training in a school that violated every command of the Decalogue. They are no worse and no better than the Anglo-Saxon race would have been under the same circumstances; but their own leading men will confirm my statement that their condition morally is far below that of our white membership in the North. Their great "prepossession" in favor of the Word of God "exhausts itself in this one effort to exclude women from General Conference."

Two facts, then, are clear: The laity is decidedly in favor of the admission of women. The intelligence of the laity is enormously in favor.

What Weight

should these facts have with the ministers? Those ministers who are more or less doubtful of the expediency merely of the movement are in duty bound to make the lay vote a large element in deciding their own vote. It is the basis of all democracy, whether of small societies or of the large society which we call a nation, that the judgment of the majority is more likely to be right than that of the minority. In regard to any other question, such a minister would say: "A large majority of the most intelligent men and women of the church believe that the best interests of the church demand this change; I therefore lay aside my own doubts

in deference to their judgment." If any are positive that it will be to the serious injury of the church, it is doubtless their duty to stand like Leonidas in the pass and face the Persian horde (of Christian women, doctors of divinity, etc.) that threaten the destruction of Methodism.

It becomes even those who oppose the movement on Scriptural grounds to remember that they are as liable to be mistaken and prejudiced as are their brothers and sisters of the other side. Inasmuch as such men as our late Bishops Gilbert Haven and Matthew Simpson were strong advocates of the woman question in all its phases, as the present movement is championed by such men as President Warren of Boston University, President Ridgway of Garrett, President B. H. of Ohio Wesleyan, the editors of nearly all our church papers, and many others of note, doctors in divinity and professors of colleges, it is time that our opponents cease their cry that none except those who are determined to wrest its meaning can fail to see that the Bible teaches the subordination of woman. In view of all the facts, even the ministers who are more or less strongly convinced that this movement is contrary to the Bible, would do well to seriously consider whether or not they may have misunderstood its teachings upon this point.

It is easy to make eloquent appeals to the minority, "venerable ministers," "quiet thinkers," etc., to stand firm and breast the wild excitement which has swept the majority from its feet; majorities are not always in the wrong. Such majorities as the one which favors the admission of women to General Conference are very rarely in the wrong. It is a grand thing to hold at bay a false movement. It is not a grand thing to obstruct and hinder, as any of us may, though it be but for a few short years.

The Onward Sweep of God's Great Plans.

The woman question is not a cyclone which has swept without warning upon our Methodist Zion while the "pilot" was below getting his dinner. The question of woman's participation in the affairs of both Church and State has been a subject of discussion the last twenty-five years. And mark, the very same class of persons who now oppose her admission to General Conference, have fought every step of her forward march and with precisely the same arguments. One would suppose, from the Christian Advocate, that all this far had been freely granted; but fifty years ago there was strong opposition to women as school-teachers. About the same time a woman created a terrible scandal by going into the Boston Public Library to read. Twenty-five years ago the same changes were rung upon the Bible, woman's physical, mental and moral characteristics, the home, the eternal fitness of things, etc., to shut the doors of our colleges and universities against her. Within fifty years those who now graciously consent to permit Frances Willard to pack to its utmost capacity any house in which she will consent to speak, considered that a woman "unsexed herself by speaking in public." The particular question now before us has been under consideration more than two years. Does any one in his senses suppose that the intelligence of the church has been carried away by the "glitter of compliments" and the "huzzahs of the enthusiastic?"

Nor is this a hazardous "experiment," of which no one can foretell the results. Woman has been upon the earth nearly as long as man. As a factor in civilization she is pretty well understood. Every new field of work that she has entered in this "woman's century" has been improved by her presence. Dire results were prophesied when she first dared to leave the beaten paths. They have proved utterly unfounded. She and the colleges have mutually benefited one another. She is an acknowledged success in business and the professions, and no less but rather more of a success than ever in the home. She has vastly improved the prayer-meetings and the Sabbath-school. There is every reason to believe that what has been true in the past will hold true in the future, and that her presence in General Conference will be a blessing to the church.

Atlanta, Ga.

ABOUT WOMEN.

—The London Methodist Times refers to Miss Frances E. Willard as probably "the most prominent Methodist woman in the world."

—Miss Kingley, daughter of Charles Kingley, has been awarded the decoration of the French academic palms, with the grade of "Officer of the Academy," for her valuable writings upon French art.

—Emmy Koch, wife of the famous German professor, has the entire charge of her husband's immense correspondence. She is a native of Clanshal, in Hanover, Germany. She is a competent secretary.

—Mrs. Sophia Kovalska, the professor of mathematics in the University of Stockholm, who died recently, was a direct descendant, through her father, Count Corvin, of Matthias Corvinus, king of Hungary. She spoke and wrote fluently Russian, English, Swedish, German and French.

—The home of Olive Schreiner ("Ralph Iron"), whose "Story of an African Farm" made her famous, is in a beautiful suburb of Cape Town. It is an oasis in a veritable South African desert, but skill and thrift have made the few hundred acres that comprise the town's site blossom like the rose. Outside there are flat and desolate wastes of never-ending sand.

—Cynthia Westover, the young woman who is private secretary to New York's Street Commissioner, and who, during her employer's recent illness, personally superintended the work of 1,000 laborers, is a graduate of the Colorado State University and of the Commercial College, Denver.

—Olive Thorne Miller has mailed from her home in Brooklyn no less than 20,000 printed slips asking the women of New York not to wear birds or their plumage. The request is simply and earnestly made, no reply being called for, and as a mark of good faith, signed with the autograph of that gentle woman who is a friend of all the little creatures in feathers and fur.

—At a recent meeting of the Boston School Board, Dr. Caroline Hastings presented an order, which was passed, that in all official records and documents of the board, the baptismal names of teachers shall be given, and not an abbreviation or diminutive. Dr. Hastings said: "It seems to me that when young women come into public service, they should assume the dignity of the public service, and should give a name that is in accordance with their calling. If they were so unfortunate as to have been baptized Nellie, Susie and such names, I hope that the next generation will be more fortunate. I had my attention called to this when I assumed professional duties. I had always been called Carrie in my family, and it did not occur to me, as I suppose it has not occurred to our young lady teachers, that I should adopt any other. I have gone over this list and find more than 100 of these diminutives or it. I suppose it was thoughtlessly done, as in my own case. I was about to have my card so printed, when a wise trothor saved me from that disgrace."

COURTSHIP AND MARRIAGE.

WITH an honorable girl, with an honorable man, an engagement carries with it something more than a few sunny months of courtship. After courtship comes marriage. After marriage comes the home. To describe the reasons which to some young people seem sufficient to justify them first in "ditching" and then in getting "engaged," would answer no good purpose. But, putting aside the indirect manner in which writers address their readers, let me speak frankly to you as a friend to a friend. Let me ask you to consider what you must have in your future husband, in your future wife, to make it even tolerable to spend twenty, or thirty, or forty years together. I will not insist on the elements which are necessary to the romantic pleasure of married life, for most of us are commonplace people and a life of romance is beyond our reach. There are some very commonplace things which you ought to make sure of.

Good sound health is one thing. There are twenty grave reasons for insisting on it. Next to this I should put perfect truthfulness. The man who will lie to other people will lie to his wife; the girl who will lie to other people will lie to her husband. Next to truthfulness, temperance, industry and courage. Then fortitude, that is, the power to bear pain and trouble without whining. Then unselfishness, for the selfish man, the selfish girl, though drawn out of selfishness in the early weeks of courtship, will settle back into it again when the wear and worry of life come on.

I said just now that most of us are commonplace people; and that a life of romance is out of our reach; but I believe in "falling in love." The imagination should be kindled, and the heart touched. There should be enthusiasm and even romance in the happy months that precede marriage, and something of the enthusiasm and romance to the very end of life, or else the home is wanting in its perfect happiness and grace. The wonderful charm which makes the wife more to the husband than all other women, and the husband more to the wife than all other men—this is necessary to a happy marriage. But take my word for it, those plain, solid virtues of which I have spoken are indispensable to the security and happiness of a home, and it is a home you are drifting to when you are drifting into love. —R. W. Dale.

A SOLITARY WAY.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is a "stranger" to our joy,
And cannot realize our bitterness.
There is not one who really understands—
Not one to enter into all I feel;
Such is the cry of each of us in turn.
We want in a "solitary way" to be
Not matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to Me;"
And every time we are not near Him,
It is a call to us to come again.
For Christ alone can satisfy the soul;
And those who walk with Him from day to day
Can never have a "solitary way."

—Selected.

POOR BUT PURE.

IN the early days of American art there went from Boston to London a young man of luminous genius and a pure heart. He was poor in everything but character. The inspiration of the great masters of painting which he saw filled him with a high sense of his calling; he desired to paint nobly, to live nobly, and leave an influence that would help mankind. Among the pictures that he painted was one that was in itself pure, but such a sensuous mind might pervert by an evil interpretation. To a good mind its influence was good; to an evil imagination it might be made food for evil.

A consciousness of rank and wealth came to this young man's studio, saw this picture, and purchased it. The money relieved the young artist from pressing needs, and the compliment at first made him happy. But when the picture was gone the artist began to think of the bad influence it might have over the weak and tempted. His conscience began to torture him; he could not rest. He went at last to his patron.

"I have come to buy my picture back."
"Buy it back? Did I not pay you well for it? Do you not need money?"
"Yes, I am poor. But art is my life. Its mission must be good. The influence of that picture is not good. I cannot be happy with it before the eyes of the world. It must be withdrawn if I can recall it."

The patron admired the heroic purpose of the young artist's life, and sent back the picture. The dialogue was like that we have given, though not in the exact words. The young artist became great, and his character came to command the respect of the two nations.

This man corrected his first mistake in life, and never repeated it. He died full of years and honors, and was buried by torchlight in the old cemetery in Cambridge, Mass. It is said that the moonlight fell upon the tier as the last rites were being performed, revealing a face so morally and spiritually beautiful as to be of itself an artistic inspiration. —HARRISON BUTTERWORTH, in *Chautauques*.

Bits of Fun.

—There's nothing artificial about the teeth of the wind.

—"Aye," I'll never marry a man whose fortune hasn't at least five ciphers in it."

He (exultingly): "Oh, darling, mine's all ciphers."

His Compliment. —Miss De Pretty: "I don't see how you whistle through your fingers that way. I could never do it in the world."

Mr. Goodheart (whispering to compliment her delicate little hands): "No, Miss De Pretty, if you should

try it, your whole hand would slip into your mouth."

—At a recent Sunday-school service in Detroit the clergyman was illustrating the necessity of Christian profession in order to properly enjoy the blessings of Providence in this world; and, to make it apparent to the youthful mind, he said: "For instance, I want to introduce water into my house. I turn it on. The pipes and faucets are in good order, but I get no water. Can any of you tell me why I do not get any water?" He expected the children to see that it was because he had not made a connection with the main in the street. The boys looked perplexed. They could not see why the water should refuse to run into the premises after such faultless plumbing. "Can no one tell me what I have neglected?" reiterated the good man, looking over the flock of wondering faces bowed down by the weight of the problem. "I know," squeaked a little five-year-old. "You don't pay up!"

RAINY DAY AMUSEMENTS.

I NEVER found any one thing which gave more satisfaction than a pair of blunt pointed scissors and paper. When a rainy day comes, one busy mother whom I know places a large comfortable on the sitting-room floor, and provides her small brood with newspapers and dull scissors. They cut from the paper, men, horses, cows, sheep, etc., also tubs of butter, webs of cloth, buttons, anything, in fact, of which they may think, and open a store. Sometimes they are partners, and all their joint energies are bent toward putting up a first-class store. Sometimes one has a farm, the other a store, etc. As mamma sits by with her sewing, she of course helps them plan, quells any tendency to quarrel, and keeps matters straight generally, as mothers have a habit of doing. This play gives pleasure to the little ones for a long time. When all through, they collect their "goods" in their little carts and wheel them out into the kitchen to light papa's fire with in the morning. The comfortable is gathered up, its contents shaken out, and all is in order again with very little trouble.

Here is another plan, which even young children can take part in. Show the child the word "the" in some newspaper; then let him find other "the"s and, with a lead pencil, mark each one. He will at once feel all the joy of a discoverer, and consequently will find the employment fascinating, and never dream that he has taken the first step in learning to read. When he has become thoroughly familiar with this word (after several days) let "and" be added, and other common words, until unconsciously the child has taught himself to read simple sentences.

Here is another use for the scissors. I know a little four-year-old girl who watches eagerly for the postman, in order to get envelopes from which to get postmarks and stamps. These she puts carefully away in a box and calls them her "treasures," although she has dolls, doll-carriages, tea-sets and a variety of toys. She has learned, too, to cut out pictures with surprising accuracy, and sometimes helps her mother by cutting out marked articles for a scrap-book. Other favorite amusements for little children are shelling pop-corn, and putting the string-bag in order by winding the strings on a spool or ball. A box of anagrams furnishes occupation for many hours, as does a child who does not know his letters will enjoy picking out those that look alike and putting them together in a pile.

Of course with all these things, care must be taken not to let the child become tired and nervous. They are valuable to give variety on a stormy day, to amuse for a time the perennial question, "What shall I do?" but they should never be continued till they produce weariness. —Western Rural.

Little Folks.

WHO WAS FOOLED?

JULIA S. LAWRENCE.

BENNIE ARMSTRONG'S face wore a puzzled look. He went slowly home from school, split his kindlings, and filled the wood-box as usual, but in silence. His mother, missing his merry whistle, knew something was the matter. She said nothing, however. She never forced her children's confidence, yet her ready sympathy with their little troubles and hearty co-operation in all their plans, no matter how trivial, secured it for her. At the tea-table Bennie's attempts to spread his butter with his spoon and to eat his sauce with his fork, caused much merriment. He laughed with the rest at his absent-mindedness, yet the "worryments," as good Aunt Dinah called them, did not leave his face.

Mrs. Armstrong was not surprised, therefore, to hear a light tap at her door after tea, and Bennie made his appearance.

"Is baby asleep?" he asked in a low voice.
"Sound asleep. Wait till I put him in his crib, and then we will have a nice long talk."

Bennie crossed the room softly, and, seating himself on a stool by his mother's chair, leaned his head on his arm and watched her as she gently laid the baby down, tucked him in snugly, and shaded his dear little face from the light. Then she came back to her chair, and Bennie laid his head in her lap. She gently smoothed his tumbled hair and waited.

"What is it?" she asked at length. "Is my young Knight planning a crusade?"
"I wish I could," he exclaimed, sitting suddenly erect and looking into his mother's face with flashing eyes. "I'd destroy old April Fool the first thing. And yet there is lots of fun in it, and we do have jolly times sometimes," he added.

"Fun in it when the custom is used, not abused," said his mother.
"That's just it! I wish the boys weren't going to do it. It's too bad, any way! Miss Gershon will feel hurt. Don't you think so?"

"I think I should understand it better if you would be a little more definite."

Bennie laughed. "I always begin in the middle. You see, it's like this. Ever since the day the boys snow-balled Miss Gershon's cat and drove him up a tree, and Miss Gershon came out and took him down and called them cruel boys, they have apited her. Now they say they will get even with her. They are going to get the worst picture they can find, put her name under it, hang it on her door April Fool's night, ring the bell, and run. They made all their plans to-night after school, and wanted I should help. But I told them I thought it was mean to insult a lady in that way."

"Bravely spoken, my young Sir Knight. And what did they say to that?"

Bennie laughed. "I always begin in the middle. You see, it's like this. Ever since the day the boys snow-balled Miss Gershon's cat and drove him up a tree, and Miss Gershon came out and took him down and called them cruel boys, they have apited her. Now they say they will get even with her. They are going to get the worst picture they can find, put her name under it, hang it on her door April Fool's night, ring the bell, and run. They made all their plans to-night after school, and wanted I should help. But I told them I thought it was mean to insult a lady in that way."

"Bravely spoken, my young Sir Knight. And what did they say to that?"
"Oh, they called me a muff of course, but I don't care for that. When I sprained my ankle last summer, Miss Gershon came so often to see me, you know, and brought me some of her quince preserves and that puzzle that used to be her brother's, and was so very

kind, that I've liked her ever since. I know she will feel so hurt about it. I've tried and tried, since I came home, to think of some way to get the joke on the boys, instead, but I can't. They'll have to do it. I only hope she won't think I am in it, too."

"How do they plan to do it?" asked his mother.
"They will all go up street together, watch their chance when no one is near, then one of them will dash in, hang the thing on the door-knob, ring the bell, and run. They will all be out of sight before she can possibly get to the door."

"I see," said Mrs. Armstrong, after a few minutes' thought. "Now you might get her a card, too. There are some lovely ones at Lane's."

"I know. I saw one to-day with callus on it that made me think of Miss Gershon. She has a great callus in her sitting-room window. But what good would that do? I couldn't change with them, as I see."

"Yes, you could if you are only smart enough, and I think you are. Couldn't you hide in the alley beyond Miss Gershon's house, and when they are running off, dart out, cut the cord of their picture, and hang yours in its place? It must be quick work, but couldn't you do it? Such things are allowable on April Fool's day."

"I know I could," said Bennie delightedly. "You are the best hand to plan, mother. I ever saw. Won't it be splendid, though? The boys will be satisfied with their joke. Miss Gershon will be pleased, and no one will know anything about it but we two. It will be our own little secret, won't it?"

Mrs. Armstrong kissed the freckled little face that fairly shone with pleasure. "Go now, my brave Sir Galahad, and may success attend you!"

April Fool's day came at last, and most heartily was it welcomed by the boys of Mr. Derwent's school. Many were the jokes indulged in, many the tricks and sells played on each other. None enjoyed the fun more than Bennie Armstrong, although the thought of what he was to do that night scarcely left his mind. It was his first attempt at anything of the kind, and he wished he had some one to go with him, but he dare not share his secret with even his best friend, Harry Bennett.

He and Harry were going home together, when Dick Snell called out, "Remember, seven o'clock sharp, Harry!"
"Yes," called back Harry. Bennie's heart gave a big thump. He was sorry Harry was in it.

"I am glad I know what time they are going," he said to himself when Harry had left him. "Seven o'clock sharp will find me there, too."

At ten minutes of seven this young knight errant sallied forth, armed, not with sword and lance, but with his mother's scissors in his pocket, and, instead of a helmet, an old cap of his father's pulled down over his face, that he might not be easily recognized.

He reached Miss Gershon's without meeting any of the boys. He had chosen his hiding-place that day while passing, had even calculated just how many steps he would have to take from the corner to the big front door. The moon shone brightly, but, fortunately for Bennie, the side he had selected, as well as the front of the house, lay in the shadow.

"I hope they will be on time. I shouldn't like to stay here a great while," he thought, as he curled up in the shadow.

Before long he heard the boys' voices down the street, then footsteps coming nearer and nearer. He hugged the side of the house lest he should be seen. There were only four of them. T. his great delight Harry was not there.

They passed the house and stopped. Bennie, peeping out from the corner, saw them stand still for a moment; then Dick darted into the yard, hung a card on the door-knob, and gave the bell such a furious clank that Bennie jumped and came near losing his balance and tumbling headlong into the street. Quickly recovering himself, he darted out, and, in less than time it takes to tell it, laid out the cord, put his own card in place of the other, and was back again. He heard the key turn in the lock and the door open as he reached the corner.

"Well done, sir!" he said to himself. "Now get yourself home without being seen, and keep mum."

Meanwhile Miss Gershon had been an interested observer of a part of the scene. Coming from her chamber, she had been attracted by the beauty of the evening, had blown out her lamp, and stood by the window overlooking the moonlit street. She saw the boys come up the street, pause in front of her house, and one of their number run to her door, then heard the

Review of the Week.

To-day, March 24.

La gripe is said to be epidemic in New York city.

— High death rate in Chicago last week—34.24 in a thousand.

— Colored men ask the President for a world's fair official and a supreme court judge.

— The Sabbath Union petitions the Massachusetts legislature against Sunday newspapers.

— The New York Produce Exchange agreed to close over Good Friday by a ballot of 500 to 10.

— Another Swedish plot to destroy life and property by setting fire to a New York tenement house has been thwarted.

— The big wool trust formed in New York city two weeks ago by leading wool manufacturers has collapsed.

— Ex-Senator Blair has accepted the Chinese Mission and has arranged to sail from San Francisco on the first of May.

— Austin Corbin presented two bills to the New Hampshire legislature providing for the transfer of the Concord Railroad.

— Editor Hadenstein of Vicksburg was killed by Editor Cashman, because they disagreed on the New Orleans lynching.

— Charles Francis Chickering, head of the great piano house of Chickering & Sons, died at his home in New York city Monday evening.

— Mr. Havemeyer was before the Sugar Trust Investigating Committee in New York yesterday, and told how the Trust was organized.

— The Washington National Bank of New York city closed its doors yesterday. The president of the bank made two liberal loans to his friends.

— The intense hatred felt by the two factions of the Irish party for each other was illustrated yesterday at Cork, when Timothy D. Healy, M. P., was brutally assaulted by a Fenian mob.

— Governor Russell sends down a message on State Prison government. He wants to give the warden power to discharge subordinates, and he himself wants power to remove commissioners.

Wednesday, March 25.

— The tag "Trina," on Cuttyhunk, is broken in two.

— Hamiasa, the murderous Madagascar governor, has been executed.

— The loss by the overflow of the Mississippi River is estimated by millions.

— Admiral Brown and two United States vessels have been ordered to Chile.

— The failure of the Washington National Bank of New York involves \$130,000.

— The Home Market Club gave Major McKinley an informal reception and lunch yesterday.

— The Massachusetts Senate yesterday voted, 23 to 14, in favor of public bars, and the House maintained its former position on that question.

— During the bombardment of the city of Iquique by the Chilean rebels valuable bloods were destroyed, involving a loss of about two millions of dollars.

— The Swartz Bank failure at Louisville, Ky., is a very bad one. The liabilities are a million and the assets nothing. The directors will be served on a criminal warrant.

— The Maine Legislature reversed its position on the Australian ballot system yesterday and passed the bill. A similar measure is under debate in the New Hampshire Legislature.

— Mrs. Anna C. L. Botta, wife of a professor in the University of the City of New York, died Monday in New York. She was a well-known lover of art, literature, and published volumes of poetry and a "Handbook of Universal Literature."

Thursday, March 26.

— The Governor's Council refuse to consent to Mr. Osborne's removal.

— England and Russia asked the invitation to participate in our World's Fair.

— Wreck of the British steamer "Strathairn" off the North Carolina coast and loss of sixteen lives.

— John Hopkins, of Millbury, has been appointed to the Supreme bench to succeed the late Judge Pitman.

— The Clark Thread Company at Newark, N. J., has all the new help it requires, and the strikers will not be employed.

— A severe snow-storm and blizzard is raging at the West. In Kansas, Nebraska and Colorado it is the worst of the season.

— Banker S. A. Kane, of Chicago, was indicted by the grand jury for defrauding his creditors in connection with the failure of his bank some months ago.

— The Newfoundland deputation of merchants in London were told by Mr. W. H. Smith that the government has no desire to coerce, but that arbitration or war is the only alternative.

— From census statistics it appears that the colored population of the South does not hold its own with the whites of that section. There has been a steady decrease of colored population since 1880.

— A young Boston woman, Sophia G. Hayden, wins the first prize for the best design for the woman's buildings of the World's Fair. Another Boston woman, Miss L. L. Howe, takes the second prize, and a Chicago woman, Laura Mayes, takes the third.

— The New York Railway Commissioners arrange the management of the New York, New Haven & Hartford Road in regard to the tunnel where six men were recently killed, and find that the company is responsible for the death of the victims, inasmuch as it failed to comply with the law prohibiting the use of stoves in the cars.

Friday, March 27.

— Kansas is recovering from the effects of a three-days' snow storm.

— There are over 10,000 cases of la gripe in Pittsburgh and Allegheny.

— New Hampshire legislators voted yesterday that it is inexpedient to legislate on the Monroe question.

— Maurice Healy says Parnell's recent speeches prove him to be a coward and a sneak, as well as a libertine and a liar.

— A colored lawyer of Philadelphia bequeathed \$100,000 to protect and to secure to colored citizens their civil rights.

— The Maine legislature's finance committee has agreed to report an appropriation of \$60,000 for the representation of Maine at the World's Fair.

Saturday, March 28.

— Dr. W. D. Gentry, of Chicago, claims to have caught the la gripe microbe.

— A merchant was assassinated in Switzerland by a member of the Italian Mafia.

— A woman has walked on a wagon from San Francisco to New York in 6 months and 26 days.

— Reporter Kingston was acquitted of the charge of disorderly conduct at Bishop Paddock's funeral.

— The Norwegian barque "Dictator" was wrecked near Cape Henry. Seven persons were drowned.

— The Bulgarian Minister of Finance was last evening shot dead on the street in Sofia by an unknown assassin.

— Both branches of the Maine Legislature have passed a bill providing for an educational qualification for voting.

— Mr. Moody's last address at the series of noon meetings in Tremont Temple was made yesterday to a crowded house.

— A United States revenue cutter has made for the first time an inland passage from North Idaho River to Charleston, S. C.

— Charles Elliott, a gambler, of Spokane Falls, Washington, shot two actresses dead on the stage of a variety theatre Thursday night and then took his own life.

— A special Good Friday service was held last evening in the Old South Church and was participated in by Rev. George A. Gordon, Rev. Philip Brooks, Rev. Leighton Park, Rev. Phillips Brooks, and Rev. Brooks Herford.

— Rev. Dr. Heber Newton, of All Souls'

Church, Episcopal, New York, had six clergymen from other denominations participate in services in his church yesterday, and may be disciplined for his disregard of the rules of the church.

— The securing of Silgo will give a total to the Nationalists in Parliament, counting Dillon and William O'Brien, of 82 members, against the Parnellites 32. The funds of the national federation are daily increasing, while the Parnellite funds are nowhere.

Monday, March 30.

— The new sugar tariff goes into effect April 1.

— Dr. Howard Crosby died in New York on Sunday evening.

— A lively political fight occurred at North Sligo, Ireland, on Sunday.

— A very dangerous counterfeit \$2 silver certificate has been foisted.

— Hon. E. S. Tabor, a former postmaster of Boston, died suddenly last evening.

— The Canadian Pacific gets an entrance into New York over the New York Central.

— Correspondence relative to a proposed reciprocity treaty between Mexico and the United States is in progress.

— The delightful weather yesterday insured large congregations at the Easter services in the various Boston churches.

— The Allan Steamship Company has purchased the vessels of the State Steamship Company of Glasgow, now in liquidation.

— The United States steamer "Galena," which went ashore about 10 weeks ago, was floated on Sunday and towed to Vineyard Haven.

— Jose Vinciente Valada, Governor of the State of Mexico, has abolished bull fighting, and it is probable that this action will soon be followed in all the States.

— Patrolman L. H. Benjamin, of division 16 of this city, was on Saturday dismissed from the force by the police commissioners for his assault upon R. Porter Kingston at Trinity Church upon the occasion of Bishop Paddock's funeral on March 12.

quarterly meeting occasion. The work is flourishing.

METHODIST EPISCOPAL CHURCH AT ORIENT HEIGHTS.

"We're building three days," and one of the three for one of the days last week was another Methodist Church in Boston. It is located in one of the new sections of the city, and is neither the result of secession, nor emigration from an older church. It grew up like a tree when it stands of James Young, who was then a carpenter, but who is now preparing for the ministry in the seminary at Hackettstown, N. J., was accustomed to find in his strolls across the hills on Sunday afternoons, multitudes of people wandering aimlessly about or lounging in the open air. He suggested to his pastor, Rev. Dr. S. L. Baldwin, that there was an opportunity to hold religious meetings on the Orient Heights, and get good congregations.

Dr. Baldwin appointed Rev. H. B. Hobbs, a local preacher in the Saratoga Street Church, to arrange for a preaching service the next Sunday afternoon. Accordingly meetings were begun, and the first sermon was preached by Dr. Baldwin on the lawn in the private grounds of Mr. McKee, June 20, 1886. These meetings were continued during the summer every Sunday afternoon, and concluded on the afternoon of Sept. 19.

After Rev. Dr. J. W. Hamilton became the pastor of the Saratoga Street Church, meetings were begun in private houses in that neighborhood. These meetings were led by students from the Lay College at Crescent Beach, Rev. H. B. Hobbs, and others.

In one of these neighborhood meetings, held May 8, 1890, in the home of Mr. George R. W. Battis, a member of the Unitarian Congregational Church in East Boston, Rev. J. W. Hamilton proposed the building of a chapel, and that a fund be started with offerings made at the week-night meetings.

"Let us begin now," said Mr. Battis, and he brought forth a dinner plate to take the collection, which amounted that evening to just one dollar. At a meeting held one week from that evening the plan for building was definitely proposed, and a much larger collection was taken. An appointment was made for Dr. Hamilton to preach on the following Sunday in a stable—the only building that could be secured which would accommodate any great number of people.

Dr. Hamilton preached as announced, in the stable, which was on Gladstone Street, and owned by Mr. C. E. Bonniwell. There was a horse and carriage in the stable at the time; but a large congregation was present, and a subscription was taken for the building fund, which amounted to about \$1,300. The following Tuesday evening, at a tea-meeting held in the home of Mr. Battis, a Ladies' Aid Society was organized, and new subscriptions taken. On Sunday, May 25, Mr. Hamilton preached his last sermon in the stable before going to Europe. He announced that he had bought land on which to build the church, and received a subscription of \$1,000 from the Boston Land Company. The subscriptions were then increased to more than \$3,000. On Monday evening, May 26, a board of trustees, which had been elected by the quarterly conference of the Saratoga Street Church on May 21, was organized.

During Dr. Hamilton's absence, Rev. H. B. Hobbs directed the meetings, and engaged ministers to preach during the summer in a tent, which was set up near to Leyden Street on the grounds of Mr. John Young.

The exercises connected with the laying of the corner-stone of the new church were delayed until the building could be occupied, and they were held Sunday afternoon, March 15, in the chapel of the church under the direction of Dr. Hamilton. Five hundred persons were present. Bishop R. S. Foster, who was present, laid the stone according to the ritual of the church. After Mass, Dr. Hamilton, Rev. George M. Bodge, pastor of the Unitarian Church, Rev. Hiram A. Philbrook, of the Universalist Church, and the

Bishop, a box collection of about \$50 was taken.

The church is of the Gothic style of architecture, is built of wood, and fronts on Broad St. It is 40 feet on the front and 88 feet deep. The auditorium is 44x35, and is joined by folding-doors to the classroom and vestry, which is 33x22 1-2. A ladies' parlor and kitchen are annexed to the latter. It will be furnished with memorial windows, all of which have been subscribed for. The cost of the building when completed will be about \$10,000. The corner-stone is a brown freestone block, 12x16 inches. It is set in the front brick-work, and is marked on the face, "1890." Behind it is placed a box containing an autograph album with more than one thousand names which were written by persons each of whom paid ten cents when their names were written.

The chapel of the new church was opened for the first time for religious worship Sunday afternoon, March 29. The services were conducted by Rev. J. W. Hamilton, D. D., of the Saratoga Street Church. A number of prominent clergymen were present, among them being Bishop W. F. Mallaline and Dr. J. H. Mansfield, presiding elder of the Lynn District. At 3 o'clock Bishop Mallaline preached a powerful sermon, taking his text from the last chapter of Matthew, fifth verse. In the evening, at 7:30 o'clock, Dr. Mansfield preached an eloquent sermon. Four hundred dollars were received as an Easter offering towards the completion of the main church.

The Sunday-school in connection with this society will be organized on next Sunday afternoon at 1:45 o'clock, and at 3 o'clock the new society will be organized and the official members will be appointed.

THE CONFERENCE.
(Continued from Page 3.)
Bro. Irvine arranged for the baptism of three children by the presiding elder at the last

quarterly meeting occasion. The work is flourishing.

Calais, Knight Memorial Church.—The Epworth League has supplied the vestry with 50 copies of "The Finest of the Week," and contributed towards supporting a young man at Bucksport Seminary. Rev. B. M. Mitchell, a supernumerary past 50 years, recently preached an impromptu sermon with much of his old-time vigor, with great acceptance to his audience. Bro. Anderson is earnestly desiring the fourth year.

Columbia Falls.—Bro. Kearney has recently received several into the church. Others will follow soon.

Cutler.—Through the generosity of the papers, this charge has received an unsought notoriety this year. Under the leadership of the recently-appointed pastor, J. W. Ramey, a large young people's society has been formed, seven persons have been converted, and a new life put into the entire work. Thus far pastor and people have been mutually satisfied.

East Machias and Whiting.—Bro. W. A. McGraw recovered from a severe attack of la gripe sufficiently to attend the last quarterly conference and hear all the people say, "Must have him for the fourth year here."

Eastport.—The church will soon be lighted with electric lights. Bro. Haskell, having paid off the floating debts, is now moving against the mortgage held by the bank. His plan is unique, and must succeed. The change is prospering.

Edmonds.—In company with several other brethren of the district, Bro. Smith has a unanimous recall to serve the fourth year. The pleasant paragon, now free of debt, is a monument to his sacrificing labors.

Goldboro.—Since December Rev. R. A. Farham, better known as from Cutler, has supplied the church at this place with acceptance to the people and with some signs of spiritual prosperity.

Harrington.—A very pretty union church has been dedicated at Lower Harrington free of debt. The Methodist clergymen present were Messrs. Boynton, Ingersoll, Kearney, Lockhart, and the pastor, Rev. S. M. Small. Signs of prosperity abound on all parts of the charge.

Lubec.—Several have been converted at West Lubec, and others restored to their place in the church. Bro. J. H. Barker is doing good service, and is encouraged in the work.

Machias.—Machias people are unanimous and earnest in saying to all other charges, "Hands off until Bro. Boynton serves his fifth year!" Amen! They promise \$1,000 next year.

Pembroke.—Since last reported, two adults and one child have been baptized. One promising man has taken a stand for Christ. Quite a large gathering of members and friends at the fourth quarterly conference

was held.

— The church is of the Gothic style of architecture, is built of wood, and fronts on Broad St. It is 40 feet on the front and 88 feet deep. The auditorium is 44x35, and is joined by folding-doors to the classroom and vestry, which is 33x22 1-2. A ladies' parlor and kitchen are annexed to the latter. It will be furnished with memorial windows, all of which have been subscribed for. The cost of the building when completed will be about \$10,000. The corner-stone is a brown freestone block, 12x16 inches. It is set in the front brick-work, and is marked on the face, "1890." Behind it is placed a box containing an autograph album with more than one thousand names which were written by persons each of whom paid ten cents when their names were written.

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unanimously requested Bro. P. E. Brown's return for his fifth year.

Swan's Island.—In his last letter Bro. G. M. Bailey reported 8 converted during the year, an Epworth League formed with 49 members, and the benevolences coming up well. Good for the little society on Swan's Island! J. F. HALBY.

VERMONT CONFERENCE.
Let all persons who are to attend Conference at Northfield, read with care the railroad notice on the 5th page, which will not appear again. R. R. SECRETARY.

Montpelier District.
Waterbury Church has just given its pastor a donation of \$24, and is very anxious for its return another year. The last quarterly meeting was very interesting, one young man rising for prayers at the close of the evening service. Another young man started in the Christian life last Sunday night.

A quiet work of grace has been in progress at Cabot the entire year, and a goodly number will come into church membership as a result. A prominent citizen, not a member of our church, told the presiding elder that, if a vote were taken of the people in town, it would be unanimous in desiring the return of Pastor Sherburne.

Montpelier District preachers desire no change in the occupancy of the presiding eldership. Bro. Truax has labored earnestly, faithfully and successfully. The quarterly meeting seasons have frequently been occasions of spiritual power and victory, and his constant service in special meetings is thoroughly appreciated. RETLAW.

PERFECTLY GENUINE.—There are at this season of the year so many announcements of mark-down sales, based upon one cause or another, and so large a proportion of them are found unfortunately on inspection to be mark-down sales only in name, that the public has become a trifle suspicious, and it now looks first to see what firm it is that advertises the sale before it places too implicit confidence in its genuineness. But it is safe to say that no one doubts the bona fide character of the sale now advertised by Mr. J. Henry Norcross in his popular stores at 17 and 18 Tremont Row, and at 660 and 662 Washington Street.

In the first place, Mr. Norcross has been too long known to the Boston public as a merchant of absolute reliability to have his assurances for a moment doubted; and in the second place, the public thoroughly realizes that his usual prices are so low that any reduction from them, even though it be but a small one, brings his goods at a figure below anything offered by any other house. The mark-down sale now advertised by Mr. Norcross is in consequence of a dissolution of partnership, making it necessary to reduce the stock as much as possible; and notwithstanding that he has sold all along at bottom prices, the prices now offered the public are considerably lower.—Commonwealth.

Coughs.
"BROWN'S BRONCHIAL TROCHES" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. 35c a box.

"A MODERN HYGIENIC" is the title of a handsome pamphlet-book containing articles by Caroline M. Dodson, M. D., of Philadelphia, president of the National Woman's Health Association of America; Oscar B. Moss, M. D., of Kansas City; Mrs. Annie Jenness-Miller, of New York; Grace A. Preston, M. D., resident physician of Smith College, Northampton; Mrs. Mary A. Livermore; and other prominent writers. The book is illustrated with full-page engravings. Any reader of ZION'S HERALD can obtain a copy free by sending a postal card to the publishers, George Frost & Co., 31 Bedford Street, Boston, Mass.

Armour & Co. have published a new receipt book showing the use of Armour's Extract of Beef in Soups and Sauces. This book can be had free by addressing Armour & Co., Chicago, Ill.

Accidents will happen in all families. Use Johnson's Anodyne Liniment; it acts promptly.

Why not use soap? The best is the cheapest. World Soap always gives satisfaction.

Kingsford's Oswego Corn Starch
Makes most delicious ICE CREAMS, PUDDINGS, BLANC MANGE, CUSTARDS, SOUPS, GRAVIES, ETC.

AS A FOOD FOR CHILDREN
Kingsford's Corn Starch, when prepared with milk, has no equal; pure, wholesome, nourishing.

The great English authority on Food for Children, PROF. ARTHUR H. HARRALL, of Leeds and London, writes and endorses Kingsford's Corn Starch as a pure, nourishing and wholesome food, and when prepared with milk, is especially suitable for Infants, Children and Invalids.

T. KINGSFORD & SON, Oswego, N.Y.

VIRGINIA FARMS
FREE CATALOGUE
R. B. CHAFFIN & CO. RICHMOND, VA.

Your Ceiling Is CRACKED AND BROKEN.

Yes; Goods, Show Cases, Your Furniture and Carpets are in Danger!

MORAL: Use Northrop's Patent Painted Iron Ceiling and beautiful Stamped and Embossed STEEL CEILING PLATES. These will not crack, warp or burn like wood. Are not damaged by water from leaky water pipes or from flooding in case of fire. THE BEST THING ON EARTH for repairing as they can be put right on over old broken plaster or wood ceilings. If you desire to KNOW more send stamps for our illustrated and descriptive circulars, and state whether Church, Hall, Office, Parlor, or Kitchen Ceiling is wanted, and we will send photographs of work put up. Address:

A. NORTROP & CO. Pittsburgh, Pa.

THE UNITED STATES SAVINGS BANK
OF TOPEKA, KANSAS.
PAID-IN-CAPITAL, \$261,000.

Issues Interest-bearing Certificates of Deposit at Following Rates, Subject to Change:

Six Months, 5 Per Cent. One Year, 6 Per Cent. Four Per Cent. Per Annum on Savings Funds.

Deals in Municipal Bonds and Other High-Grade Papers.

Call the attention of investors to the GUARANTEED REAL ESTATE MORTGAGES, running three or five years, yielding 6 per cent. and 6 1/2 per cent. per annum, payable semi-annually. Not being exclusively engaged in this branch of business, its securities are selected with special care, thus insuring the patron against loss or delay in receiving prompt returns. Correspondence solicited and references given upon application.

WM. C. KNOX, President.

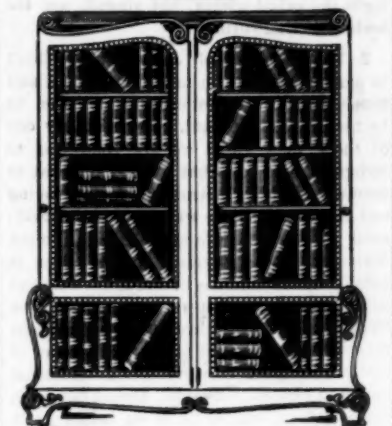
Omaha, the Electric City. Valley Loan and Investment Co. Incorporated Capital \$100,000. CINCINNATI, KANSAS.

Population, 1880 - - - - 30,658
Population, 1890 - - - - 143,049
7 per cent. net in investments in real estate securities. Address, CHARLES F. HARRISON, Omaha, Nebraska.

Interest paid semi-annually a Boston Office.

RISEING SUN STOVE POLISH
BEAUTY OF POLISH—SAVING LABOR, CLEANLINESS, DURABILITY & CHEAPNESS, UNEQUALLED. NO ODOR WHEN HEATED.

In Society.



If you want good society there is no better way of getting it than through books.

In actual life you may get a glimpse of a great general, hear a poet speak or intrude five minutes' talk on a member of Congress. But here on your book shelves kings and statesmen are waiting to speak to you, waiting for you to give them audience, ready to entertain you for five minutes or five hours with the best in their lives.

A good book-case is the foundation of a love of books, which lingers through all the rest of life, and makes pleasant many a long or trying hour.

April is the time to buy a Book-case for the least money. Our stock is the largest in New England, if not in the entire country. 130 patterns. \$5 to \$125 in price. 15 to 350 volumes in capacity. An immense assortment.

Paine's Furniture Co.

48 CANAL ST. South Side Boston & Maine Depot.

READ WESTERN MORTGAGES THIS.

CHOICE INVESTMENTS.

HENRY C. WILSON, No. 36 Bromfield St., Room 33, offers choice securities bearing 6 and 7 per cent. interest, payable semi-annually. Twenty years' experience. Defaulted Mortgages cared for and collected.

The New England Autographic Register Company Stock

Is the best investment you can put your money into to-day.

It pays 10 per cent. on payable semi-annually July and January. GUARANTEED BY THE SUFFOLK TRUST COMPANY.

It is a home company managed by careful, conservative men. It leases and does not sell its goods, consequently providing a steady income.

The books of the company show a steady and largely increased business during the last two months.

Branches established at Providence, Worcester and Springfield.

ON THE BASIS OF THE PRESENT INCREASING BUSINESS THIS STOCK WILL SELL FOR \$25 PER SHARE BEFORE JANUARY 15TH.

STOCK NOW BEING SOLD AT PAR, \$10 PER SHARE.

THE PRICE WILL BE ADVANCED ON OR BEFORE APRIL 15TH.

For further information address:

AMELUNG & CO.,
Ames Building.
Or the Company's Office,
150 PEARL ST., BOSTON.

Suffolk Trust Co., Transfer Agts.

EQUITABLE MORTGAGE COMPANY,

CONDENSED STATEMENT, JUNE 30, 1890.
Capital subscribed, \$2,000,000.00
Paid in (cash), 1,000,000.00
Surplus and undivided profits, 306,718.83
Assets, 1,136,658.83

The well-known firm of accountants, Barrow, Wade, Guthrie & Co. of London, Manchester and New York, are auditing the accounts of the Company as published June 30, 1890, and endorsing the following statement:

Having examined the books of the Equitable Mortgage Company, we hereby certify that the foregoing account and statement are in conformity therewith, and we believe that the accounts fully and fairly represent the position of the Company as on the 30th of June, 1890.

BARROW, WADE, GUTHRIE & CO.
New York, 10th Oct. 1890.

4 PER CENT. BONDS AND DEBENTURES, 44 AND 45 PER CENT. CERTIFICATES RUNNING THREE MONTHS TO TWO YEARS.

THE UNITED STATES SAVINGS BANK

BOVINE
A CONDENSED FOOD

CONSUMPTION "It is by the aid of the digestive organs alone that Consumption can be cured. Leave the lungs alone and direct the attention to the organs of nutrition, the stomach and bowels," which will receive BOVINE and return with interest in new blood and tissue the care bestowed upon them. BOVINE is the vital principle of Beef concentrated, a highly condensed raw food, palatable to the most delicate taste, and is indispensable in CONSUMPTION, Pneumonia or Bronchitis, and all wasting diseases. Will sustain life for weeks by injection. Causes feeble infants and their mothers to thrive wonderfully. BOVINE is the only raw food that will not spoil, and is retained by the most irritable stomach; is daily saving life in cases of Phthisis, Typhoid Fever, Diphtheria, Bright's Disease, etc.

BOVINE is Sold by All Druggists.

1817 ——— 1891.

Why is it that we sell more Carpets than all of the other dealers in Boston combined?

Simply because we deal only in standard and reliable goods, and our prices are very reasonable.

The price of each Rug or Carpet is marked on the tag in plain figures.

JOHN H. PRAY, SONS & CO.,
CARPETS AND UPHOLSTERY,
560 WASHINGTON STREET, BOSTON.

THE EASTERN INVESTMENT COMPANY.

17 MILK ST., BOSTON, MASS.

Authorized capital, \$2,000,000.00 Paid in, \$1,300,000. Surplus, \$152,000. Par value of shares, \$100. Now selling at \$108 per share until March 25 only.

During a period of 15 years this company has always earned and paid its dividends. It guarantees 6 per cent. and pays 7 regularly. It invests its funds in improved real estate in Eastern cities. This company uses no bonds, gives no notes, and is the richest real estate investment company in America.

Send for Particulars. 17 Milk St., Boston, Mass.